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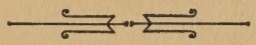

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ISMS OF TODAY ANALYZED AND COMPARED WITH THE HEIDELBERG CATECHISM

by

JAN KAREL VAN BAALEN
Pastor of the Twelfth Street
Christian Reformed Church
Grand Rapids, Michigan

.....lest there be any fornicator or profane person, as Esau, who for one mess of meat sold his own birthright—*Hebrews 12:16.*

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To My Dear Wife
CHRISTINE FRIS-VAN BAALEN
who has created the atmosphere
in which I could write
these pages.

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INTRODUCTORY

"O Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; which some professing have erred concerning the faith."

PAUL THE AGED.

I.

ON THE WHY AND HOW OF THE BOOK

SO many books are published, and so few seem to be read that I may well pause to explain why I ventured to write, and how I conceived of my task.

One need not be a pessimist to realize that Christianity is passing through a crisis such as possibly has never been faced by any religion. While some are optimistic as to the outcome, others are quite convinced that the Antichrist is at hand, and they expect either an early millennium, or the end in the near future. While it is vain and contrary to Scriptural command to speculate on the duration of the present dispensation, it is Biblical to be at all times watchful, and to fight for the faith which was once for all delivered unto the saints. And that this is extremely necessary just now appears from the following considerations.

The Critical Plight of the Church

1. It would not be an arduous task to show that men of foresight in the various Christian Churches are alarmed by the situation. A few words, however, may suffice. The late Dr. W. B. Greene, Presbyterian, himself not pessimistic as to the outcome of the struggle, after describing five great crises through which Christianity has passed successfully, concludes

"that the hosts of evil are arrayed against our religion as never before." Elsewhere he states, "There has been a revival of paganism." Dr. I. M. Haldeman, Baptist, writes, "Never were the Church and the world in such happy concord. All faiths and no faiths can sit together in blissful unity." Dr. J. P. Aurelius, Lutheran, says, "It is thus made clear that the anti-Christian forces are now uniting in groups in order to concentrate a mighty army to attack the followers of Christ."

On the opposite side, whence the attack is being launched, a note of triumph (with or without sufficient reason) is not uncommon. Says W. J. Colville, Spiritist, "Slowly, but surely, is modern Christendom returning to the ancient esoteric faith." Annie Besant, Theosophist, states, "When religions exchange their best instead of finding out each other's weaknesses, then you have outlined the religion of the future."

There is indeed a widespread attack such as never could have been made until this time of rapid and international communication. Nor is it thought any longer that Christianity is to be taken seriously as a religion opposed to the so-called ethnic religions. She is considered one of them, suffering from the same self-centered narrowmindedness which is the weakness of every other "great religion." A new religion, contrary to none of the old, but superior to all, is aimed at in ever widening circles. Thus A. E. Wiggam, evolutionary biologist, writes, "If science combined with that spirit of Christ which does run

through all religions and all spiritual aspiration can not save the world, nothing else can."

2. We have come to a time when the devil has become so polite that it seems almost a shame to refer to his Satanic Majesty in aught but sweetest language. One would almost hesitate to quote from so blunt a book as the Bible. Take this passage from 2 Cor. 11: *Such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel: for even Satan himself fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness.* How thoroughly against the spirit of our age, that statement. Think how courteous our opponents are. Many are not even dissatisfied with us. They have the best of intentions, and they love us dearly. And some, looking at outwardly charming lives, conclude that, after all, it makes little difference what one believes.

3. The systems that attack Christianity are growing in a marvelous way. Not only are many of the systems here discussed of recent origin; not merely are many of American make; they also have gained thousands of adherents almost overnight.

4. These false movements attack Christianity in the name of Christianity. The new religion is to be the best of the best, Christianity at its height. Many adorn their theories, although decidedly pagan in origin, with high-sounding Christian names; and they make the very most of whatever sore spots

Christianity has either truly or supposedly developed in the course of the ages. The very sins for which God destroyed seven nations, now claim to be an advanced form of Christianity (See chapter III).

5. Theological seminaries have, on the whole, paid too slight attention to these phenomena. They were not within the pale of recognized theological currents. The seminaries continued to arm their students against the official heresies. The Presbyterian showed where the Baptist was wrong. The Baptist proved where the Presbyterian errs. As a result the Reformed preacher possibly gave a learned address on the difference between Luther's conception of Christ's presence in the Lord's Supper and the superior view of Calvin. He failed to point out that "Christian Science" has such a deadly aversion to the sacrifice of Christ that "Mrs. Eddy's breakfast" was substituted for the Lord's Supper.

6. Meanwhile members, young and more matured, of Christian churches get into contact with exactly these things. While few philosophers go about seeking converts, so-called Latter-Day Saints of Jesus Christ preach on street corners in every little village and hamlet throughout the country. Seventh-Day Adventists and Modernists attack the young lad's religion in shops, in offices. A Russellite woman visited my rural parsonage, four miles from her home in the city, in a drizzly rain, on Christmas eve! Whoever is without zeal, and whoever may hide his belief, the forces attacking Christianity are not of

that brand. It would therefore be well should every intelligent Christian be "ready always to give answer" when confronted by arguments against the Christian faith. This is not saying that every man should be an expert in the field of apologetics. But it should be very well possible for the average Christian to realize the few main points on which Christianity differs from other religions, and consequently to recognize as un-Christian such systems as are trying to smuggle in an anti-Christian cargo under the flag of a terminology stolen from Christianity.

Method of the Book

Although much has been written on most of the following topics, it would seem that there may be room for what will be offered in the following pages. Not every one is interested in the detailed studies of a given *ism* that are contained in the larger monographs. While of the pamphlets that deal with a single system it must be said that many suffer somewhat from being rather negative; that is, the author often shows which Christian doctrines are denied by the system in discussion, but lets it go at that. The reader in such cases is left asking, What, after all, does the cult teach itself?

The present writer aims at presenting a concise view of the teachings of some of the more popular errors of the day concerning the vital points touching man in his relation to God. He will add as few words as are necessary in order to reveal their common anti-Christian character. In this effort, which

will complete the first part of the book, these movements will be approached from a common angle.

A second part will contain brief citations from prominent spokesmen of the systems discussed in Part I. These will be arranged under headings of doctrines as represented in the Heidelberg Catechism, and in contrast with its statements. This part has been prepared with the following thoughts in mind:

1. There is a widespread indifference in the churches at large regarding doctrine. This has resulted in ignorance and gullibility of which representatives of the isms avail themselves.

2. The Reformed Churches have ever insisted upon doctrinal preaching and teaching. While in all ages some have objected to Catechism preaching, I for one believe that the strength of the Church I serve (the Christian Reformed Church in North America) lies in its Catechism preaching and its Catechism classes for the young. But these need to be brought up to date in order to demand the interest they deserve.

3. Through Part II I wish to show more detailedly how pantheistic and other tendencies of the day as shown in Part I lead to the denial of every important point of Christian teaching.

4. Part II intends to show, in their own words, the essential oneness of all these cults and movements. Though Russellism condemns Evolution, and Christian Science condemns Spiritism, yet these are all in

hearty agreement when it comes to denying the scriptural account of the origin of man and his fall. Quite often, too, they are in remarkable accord in what they substitute for the various points of Christian doctrine. It will thus be seen that the apparent disagreement is not as large as it seems to be at first sight. The devil is merely attacking the Christian army at many points all along the line, and with divers ammunitions. When the time of Antichrist is there it will be nothing difficult for the different opposing forces to join very brotherly, and to attack the Church unitedly and bitterly.

5. While there is no objection to the demand now so popular both in the Netherlands and in South Africa for revision of our Doctrinal Standards, Part II aims at bringing into the foreground numerous expressions in our Catechism which contain the very material needed against today's enemies. The Catechism, though in a lesser degree, is in this respect somewhat like the Bible. Here are phrases that were meant against the errors of the seventeenth century, but which, with a slight variation of accent, are ready tools for today's battle.*

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* At the 1926 Synod of the Reformed Churches in the Netherlands the Rev. Postma brought a message of the Synod of the Reformed Church in South Africa. Said he in his quaint Cape Dutch, "Ons het behoefte aan gedagtewisseling met u b. v. hoe om ons Belijdenisskrifte 'n handteerbare strijdmiddel te maak teenoor hedendaagse dwalinge."

II.

ON THE NATURE OF THE CONTEST

CHRISTIANITY differs from all other faiths as the religion of the supernatural. "There are," remarks Dr. B. B. Warfield, "fundamentally only two doctrines of salvation: that salvation is from God, and that salvation is from ourselves. The former is the doctrine of common Christianity; the latter is the doctrine of universal heathenism" (1. 1). And Dr. H. Bavinck writes, "This elementary difference lies in this, that in Holy Scripture the initiative in religion is not taken by man, but by God. In the heathen religions it is man who seeks God, Acts 17:27; he tries in every way to pull God down to himself, and drags him down into the dust, Rom. 1:32; he attempts by all sorts of means to obtain power over God. But in Scripture it is always God who seeks man. He creates him after his image. He calls him after the fall. He saves Noah. He chooses Abraham. He gives to Israel his laws. He calls and qualifies the prophets. He sends his Son. He at last judges the quick and the dead" (2. 1). And again he states, "This appears most clearly from the place and the importance attributed to their founders. Confucius, f. i., in the Chinese religion, Gautama in Buddhism, and Mohammed in Islam, have been highly gifted men to be sure, who pointed

out a definite way to salvation, but man has to walk that way each one for himself and is his own savior in the end; they all are autosoteric. In Christianity, however, Christ is as it were Christianity itself; he did not at one time live on earth merely to leave behind his precept and example, but He is the living Lord, who is now seated at the right hand of God, and continues and completes the work of recreation himself" (3.1).

All Religions Except Christianity Autosoteric

This truth is so basic to our study that it may be dwelt upon somewhat longer. The ethnic religions are all autosoteric. Whether the ancient Egyptians taught, "Prepare for the judgments of Osiris by observing the rules of right conduct"; or the Norsemen dictated, "Fight a good fight"; whether Confucius prescribed, "Walk in the trodden paths. Be a good citizen of China"; or Buddha advises, "Walk the Noble Eightfold Path"; when Islam enjoins, "Stand by the Five Pillars of Practice"—always it is man who is instructed to work out his own salvation (4.1).

Nor is this all. The ethnic religions not only teach that man must save himself. The salvation they look for is decidedly a natural thing. It is the life of this earth all over again, minus its disappointing features. That is to say, it is that when paganism is at its best. The old Norse king expecting, "Quickly, quickly, seated in the splendid habitation of the gods, I shall be drinking beer out of a curved horn"; the

Mohammedan longing for the "places of innumerable sensuous joys—shadowy groves, fountains, fruits 'hanging low so as to be easily gathered,' and wives *ad libitum*" (4. 2); the Greeks expecting a life in the Elysian fields—all are groping for a naturalistic salvation.

Worse than that, the Egyptian knew of no bliss beyond eternal rest and quiet in "an abode of sorrow for all"; and the Brahman's ideal of salvation is "to escape from self, to lose personality by being merged in Brahm" (4. 3). The Buddha not only said with dying lips, "Be ye to yourselves your own light, your own refuge, seek no other refuge. Look not to any one but yourselves as a refuge" (5. 1); but the salvation thus to be obtained by man's efforts is that "night of hopelessness," "to break through the prison walls, not of life only, but of being" (4. 4).

True, Zoroastrianism with its highly spiritual conception of a ninth heaven in the human breast, which is conditional to reaching the other eight paradises, is an exception in this respect; but it joins naturalism in its teaching of the way leading to this exalted state. "There is no savior," it asserts; "a man must suffer the penalty of whatsoever evil he hath done. The only savior is a virtuous life" (4. 5).

Consider, moreover, the gods of their worship. They have been made in the image of man. The gods of the Greeks were little better than big men. They had bigger virtues, but also were more fierce in their jealousies, voluptuousness, and they lied and stole on a larger scale than their ancient devotees

knew how. "The gods of the Hindus are vile. The best of them, Vishnu the Helper, is a false and cruel monster" (4. 6). Buddha and Confucius are but deified men, who never claimed to be anything but men, and were raised to the divine dignity by succeeding generations.

Over against this universal naturalism Christianity stands alone with the following truths taught together:

1. God is supernatural (transcendent).

2. The way of salvation has been supernaturally revealed.

3. A supernatural Savior has been provided by God.

4. Salvation is a supernatural work.

These four points will be found to include all the Christian points of doctrine. The inspiration of Scripture, the total disability of man, the doctrine of election, and whatever else there may be, it is all an application in a certain direction of the supernaturalism of Christianity. If man is saved by God in a supernatural manner, the new birth is at once postulated as necessary and as a fact. The deity of the Savior is a matter of course, as long as the above four points are maintained.

It is not asserted that all groups of Christians realize with equal clearness the import of this supernaturalism. It is not denied that autosoteric conceptions have at various times crept into the church.

But such has been done rather unconsciously, more as a result of faulty thinking than as a well-directed effort to smooth down Christianity to the level of paganism. "For," says Doctor Warfield,"however much naturalistic views have seeped into the membership of the churches, the entire organized Church—Orthodox Greek, Roman Catholic, Latin, and Protestant in all its great historical forms, Lutheran and Reformed, Calvinistic and Arminian—bears its consentient, firm and emphatic testimony to the supernaturalistic conception of salvation" (1. 2). Or, in the words of another great thinker, Doctor Bavinck wrote, "And only then Christianity appears to the mental eye in its truth and glory when in it we . . . hear the hymn of faith of a divine work, whereby the Father reconciles in the death of His Son, the world that was created by Him but had fallen, and by His Spirit re-creates it a kingdom of God" (3. 2).

The Modern Problem

It follows that a new problem has arisen. Among Christians of former generations the controversy was about the question which theology does most fully justice to the supernaturalism of Christianity. This was, and it still is, an important question. It is by no means the same whether one is Arminian or Calvinist. If any one should think so, let him read Dr. Warfield's *The Plan of Salvation* (1); it contains effective medicine against such notions. On the other hand, today, we are in the midst of a struggle that goes far deeper than any war ever waged among

Christians. Those Christians who were most consistently supernaturalistic in their conception of the plan of salvation have at times assumed an attitude toward other Christians as if the naturalistic elements observed in the theologies of the latter were deliberate attempts on their part to de-supernaturalize the Christian system, and to reduce it to paganism. Except, perhaps, with Pelagianism, this was not the case. Arminians, Universalists, and other unclear thinkers, refused to think their autosoteric thought to the logical end. They meant to be supernaturalists. Often, too, they led beautiful Christian lives, since with the heart they cast themselves upon the supernatural Savior and his grace.

Says Dr. H. Beets, "There are many more essential things on which all true Christians agree than matters on which they differ. And one of the great mistakes of Christendom has been so to overemphasize the differences that the unity was often lost sight of. Did not already Paul speak of one Lord, one faith, one baptism, as well as one Spirit and one hope of the calling?" (6. 1). And Dr. S. Volbeda writes, "If an inventory be made of the beliefs which Christians of all ecclesiastical and confessional shades have in common, it will appear that there is a surprisingly wide consensus, and that this consensus embraces many of the most pivotal and fundamental doctrines of truth and precepts of Christian morality. It is, of course, not implied that the remaining articles of dissent are insignificant and negligible, for, indeed, the very opposite is true. But it should be

acknowledged that the ties that bind believers together doctrinally are more in number and greater in strength and richer in meaning and better adapted to co-operation in several fields of Christian endeavor, than the multitudinous ecclesiastical ramifications of the people of God would lead us to presume" (7.1). And so it is. Calvin certainly differed from Luther on important points of doctrine. Yet Calvin signed the *Augsburg Confession* and wrote an introduction to Melanchton's *Loci Communes* (8.1).

It will be understood, then, that I am not pleading for indifferentism, church-union, or anything which lies in the line of the very spirit these pages intend to oppose. But the point is that in our day and age a new foe has arisen. Christians of all shades and colors are facing him together; for he is the enemy of Calvinism and Arminianism alike; he abhors Roman Catholicism as much as Lutheranism. He hates the fundamental supernaturalism which all Christians hold dear in common. The new foe deliberately desires *to paganize Christianity.* There is a host of men and women who want to substitute autosoterism (self-salvation) for supernaturalism (God-made salvation), and call this autosoterism Christianity.

The attack is all the more dangerous since it is made from within. It is not *The Return of the East upon the West* (9.1). It is the West returning to the East with the old quest, *Ex Oriente Lux!* It is Dean Inge, of St. Paul's Cathedral in London, who reaches out his hand to the Buddhists of Japan, informing

them that after all, Christianity and Buddhism are one. Says the dean, "And yet there is a cardinal affinity between the two religions in their attitude toward their divinized [*sic*] founders. There are differences due to the historical circumstances in which the two religions have grown up, and of the different demands of the peoples they were intended to lead; but the religious foundation of both is the same" (10. 1). In this Dean Inge is only courageously consistent beyond many of his kind. A Christianity which has abandoned *its supernatural God, its supernaturally revealed Bible, and its supernatural Savior,* is not essentially different from heathenism.

Conclusion

We may now be said to have the case clearly before us. There is a universal attempt being launched to deprive Christianity of its vitality (Chapter I). This attack aims at robbing the Christian religion of its supernaturalism, thereby reducing it to paganism. (Chapter II). The following chapters intend to bring out that many isms which usurp Christian names and Christian terminology fall within this category. It will not be necessary to go into details in Part I. If a brief statement of their cardinal points of doctrine (given as objectively as possible), shows these isms to be autosoteric, it must follow that they boast in vain of being Christian.

PART ONE

"If we be Christians at all, must not we, too, be 'martyrs,' 'witnessers'? must not we, too, steadfastly bear our witness to the truth assailed in our time? There may be no more fires lighted for our quivering flesh: are there no more temptations to a guilty silence or a weak evasion? Surely there is witness still to be borne, and we are they to bear it."

BENJAMIN B. WARFIELD, D. D.

III.

SPIRITISM

(THE DECEPTIVE BELIEF)

SPIRITISM. Not *Spiritualism* as its adherents prefer to call it; for it is not spiritual. It is so ancient that its origin is lost in antiquity. There have been periodic outbursts time and again. Its modern form dates back to the Fox sisters in New York State (1847). The Great War with its millions of bereaved, seeking consolation, has given the greatest impulse toward its tremendous spread.

Fraudulent Spiritism

There can be little doubt that very many so-called spiritistic phenomena are of a fraudulent character. In America the trade in deceptive mediumship has become a well organized graft. Not only are rappings, table-tilting, slate writing, spirit-photography, materialization of flowers and spirits, etc., being faked; but modern inventions such as electricity, phonographs, and so forth, are made use of to produce voices coming seemingly from nowhere, yet reaching the "sitters" in a natural manner. Moreover, care is exercised to present a prospective dupe with the kind of information to which he will surrender. There is a vast organization of crooks with

a language of the craft, with *blue books of the mediums,* and with the *Great Eastern List* covering the states east of the Mississippi (a similar bureau for western states residing in San Francisco). These lists contain information concerning anybody who has at any time visited a séance. The history of such prospectives, their peculiarities, their business standing in the community, are gathered from newspapers, from banks and department stores, from obituary notices. All this is carefully indexed, and sold at "so much per" to the mediums, who in turn sell additional information to these bureaux. Thus by telling a truth seeker to return in a week or so, the medium has a chance to convince him that the spirit of a deceased mother has given some valuable inside information. Between this and the highly skillful methods of producing fraudulent phenomena, it is an easy matter for the craft to lead the devotees of the art bit by bit to investing their money in fake oil wells and the like. Many have committed suicide as a result of these practices. The medium goes scot-free as she has only practiced her "religion." Compare for this side of the matter an article in the *Saturday Evening Post* of April 24, 1920, entitled *Crooks of Ghostland,* by E. H. Smith; *The Physical Phenomena in Spiritualism Revealed,** by G. L. Wilkins; *Behind the Scenes with the Medium* (pp. 330), by D. P. Abbott (Kegan Paul & Co., Ltd.); *Houdini's Spirit Exposés and Dunninger's Psychical Investigations,** N. Y., Experimenter Publ. Co., 1928.

* The * behind a title indicates the source as a brochure.

Serious Spiritism also Unreliable

All of this is just as much condemned by earnest spiritists as it is by us. But when turning to serious spiritism we are confronted by fresh difficulties.

1. It is difficult to know whether we are dealing with an honest medium, or with a faker.

2. Almost all real mediums also resort to cheating at times. This is easy to account for. The *psychic force* is not always at command. If therefore a séance has been staged and a fee paid, there must be something doing. Moreover, it is easier for the medium to take refuge to skilful deception than to yield her body (or *his*, but mostly *hers*) to the exercises of genuine mediumship which are, to say the least, exhausting. Thus even a surpassing medium like Eusapia Paladino has been caught at least twice in the act of deceiving. The noted P(sychical) R(esearch) S(ociety) consists of eminent scholars, and it has investigated these phenomena with the utmost frankness since 1882. It is said to have found in forty years only two or three mediums above suspicion (9. 2). And the case becomes worse when it is known that spiritists have not only defended these fraudulent practices (see Part II, 9th commandment), but have even worked out a theory calculated to make fraudulent appearances look like true apparitions (11. 1).

3. Even so staunch a defender as Sir Arthur Conan Doyle admits that it is nowhere easier for the honest medium to be self-deceived than in *automatic writ-*

ing. How is she to know, and how are we to decide, whether her "spirit-control" is working through her, or merely her subconscious self? And yet Sir Arthur states that the bulk of information reaches us through that very source (12. 1).

4. Furthermore, since spiritists commonly assert that our spirits at death pass over just as they are, Conan Doyle states that we must expect to get into contact with "naughty spirits" whose aim it is to deceive. With him this spells an effort to defend spiritism as such. The opponents have namely often referred to the Carlisles, the Shakespeares and the George Elliotts who either remembered nothing of their own books when appearing at séances, or had forgotten how to spell, or had unlearned the simple rules of grammar. Now Conan Doyle admits that such spirits were not the true Newman or Shakespeare. But this does not prove what the opponents infer from it, to wit, that the voices are not voices of spirits. It only proves that bad spirits are trying to deceive us. But Sir Doyle seems to miss the point: If part of the time "we have, unhappily, to deal with absolute cold-blooded lying on the part of wicked or mischievous intelligences," where is the criterion? How shall we be sure to distinguish truth from untruth? (12. 2). For from Sir Wm. Crookes in 1874 (13. 1) to *Light* in 1909 (13.2) prominent spiritist authors and magazines have admitted that there is no test known that can prove identity from the other side.

5. Again, there is the chance of being misled by the

control. Spiritists claim that a given medium is largely under control of a definite spirit. This is often the spirit of a person quite remote; such as a French doctor of 200 years ago (Mrs. Piper's Phinuit), the teacher of Erasmus (Stainton Moses' William Grocyn), an Indian Yogi who died at 100 (Moonstone), or a little Oriental girl (Feda; the latter both controls through whom Oliver Lodge's son Raymond was supposed to speak). Spirits, desirous to communicate with the living, approach the medium through these alleged controls. Now much that is known of these "controls" makes their identity (9. 3) as well as their reliability (13. 3) doubtful.

Hence the following conclusions seem to be inevitable. In spiritism we are dealing with:

1. a host of fakers;
2. genuine mediums cheating part of the time;
3. honest mediums who may be self-deceived;
4. spirit-controls that cannot be controlled;
5. spirits which may be "naughty";
6. spirits that cannot be identified (and, incidentally, that often have great difficulty in spelling their "own" names).

In view of these conclusions, based upon facts that are admitted by leading men of the cult, it is hard to see why Conan Doyle should speak of a "new revelation," of which he says, "To me it *is* religion—the very essence of it;" or how he can expect revelations proceeding from such uncertain sources to become "the great unifying force, the one probable

thing connected with every religion, Christian or non-Christian, forming the common, solid basis upon which each raises, if it must needs raise, that separate system which appeals to the varied types of mind (12. 3)."*

Teachings of Spiritism

In this opinion we are strengthened when we examine the teachings of this "religion." Spiritists are so averse to creeds that we had, perhaps, better not speak of spiritist doctrine. Still there are some ideas which spiritists undoubtedly hold in common. These, however, are surprisingly few. They may be put together as follows:

1. At death the soul continues to exist.

2. The soul passes over as it is, there being but a very slight change in character and condition (14. 1).

3. Those who have passed on, for a time inhabit a sphere which is "all around the earth." Being close to us, and having changed but little, they are able to see and hear us and to communicate with us.

4. Most of these are happy; only the wicked suffer the consequences of their evil deeds. The latter inhabit lower spheres. Here they suffer from a desire to sin in the body without ability to do so. This leads to remorse. In this condition they are helped by the spirits dwelling in higher spheres. Slowly on

* Note the strain of the coming world-religion.

they are raised to the higher spheres themselves through moral evolution (11. 2).*

5. Through endless evolution the spirits of the dead rise to continual higher spheres; their interest in our earth-life ceases as they are lifted to higher spheres.

This, truly, is about all there is to be said. One might enter into details. Thus it might be stated that many spiritists think the number of the spheres to be seven; that spirits, at least in the first sphere after death, are supposed to have "spiritual bodies"; that Conan Doyle thinks the spirits die previous to passing into the next sphere (12. 4); and so forth. But these particulars are interesting rather than essential.

It will be noticed that there is nothing that is "new" here. The seven spheres are borrowed from Theosophy. Colville, the spiritist, in describing *The Spirit World,* inserts a chapter by C. W. Leadbeater, theosophist (15. 1). Of the revelations to Stainton Moses (a clergyman) by "Imperator," Doctor Atkins, himself a modernist, states, "the larger part of which could have been preached from any liberal pulpit with no other effect on the hearers than to win their assent to blameless commonplaces—or, possibly, put them to sleep" (9. 4).

That spiritism teaches the continuous existence of the soul, and the moral responsibility of man as evi-

* Conan Doyle's novel, "The Land of Mist," defends the theory that the lowest, or earth bound spirits, being too coarse as yet to associate directly with the more developed spirits, are being urged onward by more advanced spirits through the agency of spiritistic mediums.

dent in his reward, we appreciate. That it has nothing but universal evolution, plain and simple, for the hereafter, we cannot but regret.

That such a system has no need of Christ except as a former medium, now an advanced spirit in the sixth sphere, beckoning us on to greater perfection, stands to reason. Likewise that it speaks bitterly of all the Christian doctrines that teach a supernatural salvation.

Sources of the Phenomena

We might rest the case here but for two considerations. Since we are interested in the modern movements from the religious point of view, the question should be touched upon whether spiritist phenomena have a decidedly irreligious, i. e., a demonic origin. Then, too, there is the case of Endor, the only spiritistic séance described in the Bible.

Of genuine psychic phenomena there exist today various explanations.

1. *It is all humbug.* And so is this opinion. No matter how much fraud exists both in America and abroad, there is much that is not fraudulent. The fact that J. F. Finn of New York and Harry Houdini have offered to reproduce any and all psychical phenomena through trickery does not prove the original to be trickery. If Jannes and Jambres aped Moses' miracles either through demonic art or by fraud, that does not disprove the divine origin of Moses' works. There are by far too many facts that have been estab-

lished under the most crucial conditions to allow of an interpretation as superficial and wholesale as this.

2. *All communications come from medium and audience.* In spiritism we are dealing both with physical phenomena (moving of heavy bodies without contact, alteration in weight, the appearance of hands and other limbs, etc.), and with psychical phenomena (knowledge in the medium in trance condition which cannot be traced to any known source). It is alleged that all men have *physical, electric and psychic force;* that the physical phenomena of spiritism are due to exceptional physical force, or, to unusual power of mind over matter; that the psychic features are the result of phenomenal psychic force. Under this head come *telepathy* (thought-transference from sitters, or others, to the medium); *mind-reading* (in some cases the subconscious mind of the medium is even asserted to read the subconscious mind of the sitter, and to read long-forgotten data from his memory); *clairvoyance* and *clair audience* (ability to see and to hear below or beyond the ordinary amount of ether thrillings seen and heard by human beings); and similar attributes of the soul that are only partially known quantities. The book of Dr. A. T. Schofield, an English medical doctor and psychologist, contains much of interest in this line (13). It remains noteworthy that so little of even that which is *known* of these forces, is really *understood,* that prominent spiritists themselves have admitted that many so-called spirit-manifestations may be due to these mysterious qualities of the soul. No

wonder they who desire to get rid of the spirit-interpretation altogether (liberalists like Atkins and Canon Barnes), charge everything to these little known physical and psychical forces.

However, although a great deal must no doubt be attributed to these natural, though little developed, forces, it would seem that not nearly all spiritist phenomena can be accounted for in this way. There remain then, for a number of cases, the following two explanations.

3. *Messages reach us from the spirits of the dead.* This, of course, is the account of spiritists. And here we meet at once with conditions we cannot accept as Christians. Sir Oliver Lodge may be thought to speak the mind of modern spiritism when he informs us that "the clergy can hardly form a good court of enquiry" since they "look at the matter from the Christian standpoint." He wants us to lay aside all "prejudice" and to "proceed hypothetically" (14. 2). In order to conclude that the spirits of the dead communicate with us, we are to put information received upon such dubious authority entirely upon a level with the Bible and the creeds that the Christian church has so painstakingly and universally derived from the Bible. And this in the face of the fact that Sir Oliver admits that the entire matter is a hypothesis. This we cannot do. This book, at any rate, is written "from the Christian standpoint." For this reason we must reject this particular explanation. Apart from all that has been said as to the spiritists' own doubt anent the identity of the

"spirits," the Bible teaches that there is no contact with the dead. See 2 Sam. 12:23; Job 7:9, 10; 16:22; Eccl. 12:7; Luke 16:22-31; 2 Cor. 5:8; Phil. 1:21-24. These passages furnish proof that the saints and inspired speakers (and also Christ Himself) conceived of death as *decisive* for the condition to follow, and as cutting the soul loose from this earth with finality.

4. *We are dealing, part of the time, with demons.* Jane T. Stoddart, in her laudable work, *The Case Against Spiritualism*, agrees with Canon Barnes "that the worst way of attacking spiritualism is to admit its fundamental claim that communication with 'spirits' can be set up, and then to assert that the 'spirits' with whom intercourse is established are evil" (16.1). But there is an enormous difference between the "fundamental claim" that contact can be established with departed mortals, and the Christian view that it cannot be done, but that those seeking after it do fall an unknowing prey to evil spirits whose very existence they deny (Part II, Devil). There is no yielding of ground whatsoever to spiritists in holding this view.

It deserves notice that post-war Christian writers are increasingly reaching this view of spiritism. Among them are A. T. Schofield, A. J. Pollock, D. M. Panton, W. E. Vine, R. B. Jones in England; and in America, I. M. Haldeman, Jas. M. Gray, W. E. Biederwolf, A. W. Pink, G. L. Wilkins, and J. G. Raupert (formerly member of the British P. S. R.). In sup-

port of this view we advance the following cumulative argument:

1. Spiritism has always existed, and its history may be traced through the centuries (11).

2. Spiritism has ever revealed the same character according to spiritist (15) and ex-spiritist (11). Hence it is what it was. Accordingly an English medium, Mr. W. W. Love, tells of a séance he held in a Chinese temple with Chinese priests, who considered him "a brother spiritist" and who were surprised that he, a European, should know so much about spirit-manifestations (17. 1).

3. If, then, the doings of priests in a Chinese temple and modern spiritism are kindred, let us take the next step. Scripture warns against ancient idolatry as against demonology.

a. Scripture teaches that demons can influence human beings. Gen. 3:1; 1 Kings 22:19-23; Ez. 28:11-19 (here the king of Tyre is addressed in language fitting partly him, partly only his master, the devil; the inference being that they must have worked much together); John 8:44; Eph. 6:11, 12.

b. Scripture teaches that men may worship demons under semblance of worshiping "gods." Deut. 32:17; 1 Cor. 10:20.

4. Demon-possession was of frequent occurrence in Bible times. It is preposterous to assert that evil spirits *can not do* in these "last days" what they *could do* in the first century A. D.

5. Possession by evil spirits is today "tacitly recognized by most alienists" (13. 4).

6. Spiritists who have gone into the matter deeply occasionally confess to obsession by demons. These they cannot cast out, as did Christ, but they sometimes transfer demons, to save the victim's life (11. 3).

7. Mediums have been shocked beyond expression by the wicked and the vile character of the messages suggested to them while in trance. The blasphemy and obscenity is, at times, appalling (16. 3); (18. 1); (19. 3).

8. The physical effects upon the medium are often of such violent or painful character (in the words of a spiritist) "as have been in all ages imputed to possession by evil spirits" (20. 1); they are the same as in Jesus' days were the symptoms of the demon-possessed, to wit, prostration, foaming, etc. (16. 2); (19. 2).

9. Mr. Wallace, a spiritist, spoke of the "stupendous difficulty" in attributing all the phenomena to the *second self* of the medium (subliminal consciousness, see above), since "then that second self is almost always a deceiving and a lying self (20. 2), no matter how moral and truthful the first self may be." Demonic influence solves this problem.

Harmonizing of Views

There is no such great gulf between the second and fourth interpretation of psychic phenomena as might seem to be the case at first sight. If mesmer-

ism (acting through a magnetized person) and telepathy are possible between human beings and a medium in trance (i. e., with *passive mind* and *surrendered will*), there is no reason why demons could not suggest thoughts and visions to her in the same way (11. 4).

A combination of these two views, that, namely, modern spiritism is partly the result of nerve-wrecking physical and mental exercises, and partly due to demonic influences, appears to have another advantage: a more satisfying cause can be found in this way than in any other way for spiritism's notorious fruit. What is meant is *The Three Black I's, Infidelity, Insanity, Immorality* (21. 1).

The Bible on Spiritism

The Scriptures contain many references. For an intelligent understanding of these the following definitions from the *International Standard Bible Encyclopaedia* may serve.

Consulter with a familiar spirit: One who is possessed of a python or soothsaying demon. (1 Sam. 28; Acts 16:16-18).

Divination: the art of obtaining secret knowledge, especially that which relates to the future, by means within the reach almost exclusively of special classes of men.

Familiar spirits: spirits which were supposed to come at the call of one who had power over them. Probably called "familiar" because it was regarded

as a servant (*famulus*), belonging to the family (*familiaris*) who might be summoned to do the commands of the one possessing it. The Hebrew word means *hollow,* because the voice of the spirit might have been supposed to come from the one possessed, as from a bottle, or because of the hollow sound which characterized the utterance, as out of the ground (Is. 29:4).

Necromancy: or consulting the dead (the attempt was condemned though the end could not be attained.

Sorcerer: one who mutters incantations or speaks in ventriloquial whispers, as if under the influence of the spirits of the dead.

Witch: "one who knows." The Hebrew word means a woman that hath a familiar spirit.

Wizard: "a knowing one." The word in the Old Testament always denotes a man who could interpret the ravings of the medium.

Among the Scripture passages are Lev. 19:31; Deut. 18:9-14; 1 Sam. 28; 2 Kings 21:2, 6; 1 Chron. 10:13, 14; Is. 8:19-22; 19:3; Acts 16:16-18. There are likely to be many more, though some of the divinations mentioned were of a different character. These are certain; and they teach:

1. That all seeking of the dead was forbidden.

2. That spiritism caused the destruction of seven nations; and, together with other sins, the death of Saul.

3. That Israel was as much in danger of resorting to this sin as are "Christians" today.

4. That Egypt, in punishment for its sins, was abandoned by God to spiritism.

5. That its sinful character consists of finding out things hidden, apart from the divine revelation.

6. That spiritism is the rejection of Christ. Deut. 18:14, 15.

7. In the light of the foregoing texts the modern revival of spiritism seems to be clearly predicted in 1 Tim. 4:1, and perhaps in Rev. 16:13, 14 (as *frogs* live in water or on the earth, so demons in the air or in human beings (11.5).

The Seance at Endor

That spiritists cannot appeal to 1 Sam. 28 to support the view that the Old Testament sanctions communication with the dead, forbidding only iniquitous practices attending spiritism in its decadent form (15.2), is evident from 1 Chron. 10:13, 14. Even if Samuel did appear, it would only mean that God upset the séance and intervened.

That this is what happened is held by Haldeman, Pink, Gray, Panton, Schofield, and many others. Their arguments are:

1. The terror of the medium when the *unexpected* happened.

2. That Scripture speaks five times of *Samuel.*

3. The prophecy was fulfilled: Saul died the next day and his army was routed.

Yet the only apparent indication of Samuel's return is vs. 15, *And Samuel said to Saul.* If, however, other considerations prove that Samuel did not appear, these words must be explained:

a. As a rendering of what the woman said to Saul.

b. Or, as calling Samuel what looked like Samuel, just as angels *appearing like men* are called *men.*

That Samuel did not appear is held by Hanson (11. 6), Bavinck (2. 2), Orr (*Intern'l Stand. Bi. Enc.*). Their arguments seem clinching, although they differ as to what did happen. We advance:

1. The woman nor her familiar spirit ("control") had power over Samuel. God had. But He refused to answer Saul (vs. 6); surely, He would not answer him now that Saul took refuge to forbidden means, least of all by doing a thing He has never been known to duplicate.

2. Saul told the medium whom to call up. In accordance with our explanation of psychic phenomena the *sensitive* (medium) would thereupon read from Saul's mind what Samuel looked like, and describe him *as Saul had been wont to see him* (not as he was after death).

3. The woman was afraid:

a. Because in her trance she recognized Saul, vs. 12, who was known as a mighty enemy of the medium (mind reading); see vs. 3; or

b. Because she saw *elohim,* evil spirits, hover above the apparition.

4. Saul never saw Samuel; he *perceived* from the woman's description what *she* saw in her trance.

5. As to the prophecy. Here are several possibilities:

a. The woman read Saul's dread that his end was coming. This she predicted.

b. The woman read the prophecy by Samuel (1 Sam. 15:16, 28) which had haunted Saul (1 Sam. 16:2; 20:31; etc.), from his frightened mind, and told him what he expected to hear.

c. If a demon, impersonating Samuel, spoke through the medium, it would remember Samuel's prophecy, and make use of it.

Conclusions

1. Spiritism offers nothing reliable.

2. Spiritism is dangerous, even from a physical and mental point of view. All tampering with ouijah-boards, planchettes, and the like, should be avoided.

3. As a seeking of the dead, and as communion with demons, it is the most ancient false religion known.

4. In its modern form it has borrowed from Theosophy and kindred re-hashed ancient paganism. By way of extending hope for the hereafter it has simply transferred to the life beyond the popular fallacy of

evolution, mixed with a dose of unadulterated *universalism.*

5. It is a sign of *the great apostasy* when in a Christian world its revival is hailed as "the greatest religious event since Christ" (12.5); and when "Spiritualist Churches" arise in our cities.

6. Rudyard Kipling is right:

> Oh the road to En-dor is the oldest road
> And the craziest road of all.
> Straight it runs to the Witch's abode,
> As it did in the days of Saul.
> And nothing has changed of the sorrow in store
> For such as go down on the road to En-dor.

7. The preventive for this sorrow is to heed *Hebrews 1:1, 2,* and *2:1.* In other words, to seek salvation in God's supernaturally revealed way, at the hands of his supernatural Savior.

IV.

THEOSOPHY

(THE FANTASTIC FAITH)

THE name means Divine Wisdom; and it lays claim to enormous titles. "It is nothing less than the bedrock upon which all phases of the world's thought and activity are founded (Cooper)." "It is sometimes called a religion, sometimes a philosophy, and sometimes a science. Accurately speaking, it is none of these, for it is more truly all of them, and yet something beyond them (Rogers)." For its sources it points to fragments come down to us of the instruction given in the ancient mysteries as taught in Persia, Egypt, Greece and Rome; the various philosophical schools of Greece and Europe in the Middle Ages; the Masonic movement of the eighteenth century; and, last not least, occult teachings by Mahatmas, perfected human beings of great wisdom. In reality it is a mixture of ancient Hinduism, modern Spiritism, gnosticism and scriptural phraseology. To show this, as well as to prove its anti-Christian character, it is but necessary cursorily to examine its teachings concerning God and man.

Its Doctrine of God

Theosophy, like its prototype, Buddhism—which was originally a reaction against the polytheism of

India (5. 2)—is on the whole remarkably silent or evasive in its statements concerning God. It is pantheistic and teaches an impersonal God. "God is all, and all is God." (See Part II sub *God.*) Over and over again theosophic writers speak of the *unity of all life.* From this principle, considered fundamental, follow many other doctrines. (The conception of God will ever be found determinative of a given system's entire philosophy.) If "everything that is, is God," and this God is thought of as "Universal Life, the Limitless Consciousness, the Eternal Love, the very source and heart of all that is;" it follows that every form of activity is conceived of as "wave after wave of this Life pushing its way up through matter" (24. 1).

Given this, we do not marvel that all religions are esteemed fundamentally one. There may be a different emphasis: "the Brotherhood of Religions" is the first plank in the platform of the Theosophical Society. "Every religion has a note of its own, a color of its own, that it gives for the helping of the world . . . blended together they give the whiteness of truth, blended together they give a mighty chord of perfection" (25. 1).

To be sure, this impersonal God, from whom all religions emanate, when occasionally described is spoken of as a Trinity. But this is a Trinity in name only, for it is "a threefold manifestation of Power of Will, Wisdom and Activity" (25. 2), in the words of Mrs. Besant. Elsewhere she expresses this thought as follows, "a Trinity of Divine Beings [!], one as

God, three as manifested Powers." Worse than this, we are told there is "a Fourth Person, or in some religions a second Trinity, feminine, the Mother. This is That which makes manifestation possible, That which eternally [!] in the One is the root of limitation and division, and which, when manifested, is called Matter. This is the divine Not-Self, the divine Matter, the manifested Nature. Regarded as One [later on "She" is regarded as triple] She is the Fourth, making possible [!] the activity of the Three, the Field of Their operations by virtue of her infinite divisibility, at once the 'Handmaid of the Lord' (S. Luke 1, 38) and also His Mother, yielding of Her substance to form His Body, the Universe, when overshadowed by His power (Ib., 35)."

Let us give one more taste of this. The Second Person is revealed by interaction between "Her"—divine Matter—and the Third Person of the Trinity, and thus becomes the Mediator; hence "the Second Person of the Trinity of Spirit is ever dual; He is the One who clothes Himself in Matter, in Whom the twin-halves [!] of Deity appear in union, not as One" (26. 1).

We shall not vex the reader with more of a similar nature; the above may suffice to show that the theosophic conception of the Godhead is widely different from that held in "the holy Catholic Christian Church." *It* is impersonal; *It* lies at the root of all existence; *It* manifests itself as Power, as Wisdom and as Activity when considered as a spiritual entity. Besides these, *It* also manifests itself as Divine Mat-

ter which is the necessary condition for *Its* manifestation. The second Person, Wisdom, is dual in nature, spiritual as Reason, material as Love.

Cosmogony

Theosophy, considering Matter eternal, reckons the cycles of the Universe by the millions. We are at present in the fifth subrace of the third human Rootrace, and even a subrace goes on for millennia without any visible changes preparing for a new subrace (25. 3). The present subrace, called the Teutonic, is a subrace of the Aryan rootrace; the latter has been preceded by the Atlantean, and this in turn by the Lemurian race; this was the first that can be truly called human, as it was preceded by semi-animal races. The proper history of man, according to Blavatsky, began no less than 18,000,000 years ago (29. 1). As a result of "clairvoyant investigation" (getting in contact with *devas* and *mahatmas,* see below), theosophists publish maps of the world as it was 800,000 years ago, and again as it appeared 11,500 years ago. We are told of the Atlantean race, living on the Atlantean Continent 800,000 years ago. This continent formed a belt around the earth, stretching almost uninterruptedly from Mexico, right across the (present) Atlantic Ocean, on to Egypt and Asia. (An older continent, the Lemurian, once stretched from the Indian Ocean to Australia.) From the same "occult" source of information theosophists know that during the Atlantean period very early immigrations resulted in the grand civilization

of Egypt, which was in progress long before the time assumed by modern historians. Of this early civilization little is left beyond the pyramids, due to the great convulsion which is said to have taken place 11,500 years ago. At that time, of the Atlantean Continent only an island was left, about as large as all modern Europe minus Russia. Due to the cataclysm this island subsided with terrific suddenness, "and the sea, which then covered what is now the desert of Sahara, was driven eastward so as to completely deluge Egypt." In support of this clairvoyant assertion a Mexican document is proudly pointed to, which has been translated in 1893. It "is in itself an ancient manuscript of immense antiquity, and it says that the catastrophe took place "8060 years before the writing of this book." Ten countries, it says, were torn asunder in the convulsion, and sank with their 64,000,000 inhabitants" (27. 1).

"Man. Whence? What? Whither?"

This conception of the world makes room for the countless reincarnations of millions of human souls as taught by theosophy. Man is said to be "a Divine Fragment, the Divinity becoming patent" (28. 1); and his ultimate destiny is to return to God (the impersonal *It*) (25. 4) (26. 2). He attains to this goal, the buddhistic Nirvana, only through a process of evolution, calling for many incarnations. The idea of reincarnation, itself of ancient Hindu origin, has been civilized in so far as theosophists do not teach that a man may be reborn as an animal, as was the

teaching of the east. All the same it was not introduced by the authors of theosophy (Madame H. P. Blavatsky and Colonel H. S. Olcott) until after a trip to India (1882, the Theosophical Society having been organized in 1875). At first they considered reincarnation exceptional. Since 1882, however, this purged Hindu idea has become the "pearl doctrine" of theosophy (29. 2). "The actual normal number of incarnations for each monad is not far short of eight hundred," says Sinnett (29. 3).

In speaking of man's *bodies* theosophy becomes bewildering. "Man has a 'natural body,' and this is made up of four different and separable portions, and is subject to death." "Man has further a 'spiritual body.' This is made up of three separable portions, each portion belonging to one of, and separating off, the three Persons in the Trinity of the human Spirit" (26. 3). Let us consider the "natural body."

The natural body of theosophic speculation consists of *a physical body* with its *etheric double,* and *an astral body,* and *a mental body.* These bodies occupy the same space, just as "the space in a bowl can be occupied by a sponge and by water that fills it, because the latter grade of matter interpenetrates the former" (30. 1). The physical is the body of activity; the astral the body of emotions, the "desire-body"; the mental body is the body of thought.

In sleep and in trance-condition man leaves his physical body and, in his astral and mental bodies, dwells in the astral world. Here theosophy reveals its kinship to spiritism (It should be remembered

that Blavatsky, previous to becoming a theosophist, was a spiritistic medium upward of ten years, her "control" being one John King (29. 4)). We have seen that, according to spiritists, a medium's subconscious mind gets into contact with the spirit-world through telepathy and clairvoyance. According to theosophists it is the Man himself who *leaves* the physical body, and visits the astral plane. The latter is thought of as "an envelope, surrounding the earth," at the same time penetrating it, "just as water penetrates the pores of a wet sponge. It is infused in all matter as a salt dissolved in water exists in association with all its molecules" (27. 2).

The astral world, thickly populated with all sorts of people formerly in the flesh, is described much after the manner of Spiritism's lower spheres beyond the veil (24. 2). While man in his astral body visits the astral world, the etheric double (of the dual physical body) may be "abused" by "a disembodied entity living in the astral world, to reestablish his connection with the physical." This is mediumship, which is dangerous (28. 2). Thus Theosophy, a true apostate, at once acknowledges and discourages the phenomena of modern spiritism. What does it propose in stead? The Man should learn both to remember his "dreams," and to dwell on the astral plane even in his waking condition, that he may learn from the astral beings. He should reach a point where he can dwell with equal ease in the physical or in the astral world (28. 3).

Man's third body is the mental body. It requires a

still higher stage of evolution to withdraw from both the physical and the astral bodies, and in the mental body to dwell in the corresponding mental world, or the world of thought. Here again Theosophy reveals its spiritistic origin. The mental world, also called *Devachan,* is the abode of *devas,* or angels. They are the spirits of those who have graduated from the astral world (Part II, Angels). Few people "at this stage of human evolution" are able to withdraw into the mental world (28. 4). Those who, through the practice of *yoga,* have learned to do so (advanced theosophists), receive "inspirational thought forms" from the devas.

The Path"

To Man, who does not reach his final goal in a few incarnations, "each life on earth is like a day in school." "The normal interval between one life and another varies from a few score years in the case of an undeveloped soul to twenty centuries or even more in the case of a far advanced type" (24. 3). Meanwhile he first pays the price of every uncontrolled passion and appetite of the ignoble sort in the astral world. He does so by literally starving those passions to death, which means keen suffering (24. 4). In this respect theosophic teachings run parallel with those of spiritism. Afterward Man dwells in Devachan (heaven). Sooner or later he returns to earth, being born anew in an infant body, to work out his *Karma.*

This Karma—a buddhist idea (5. 3)—is described as "the law of Action and Re-action," or "the Law of Causation"; or in the scriptural phrase, "As a man soweth so shall he also reap" (Besant). It means "actions pursuing the soul through successive births and compelling it to reveal by its conditions and reflect by its experiences in each birth the experiences of the previous birth" (5. 4). Karma might also be called the divine Law of Retribution. "When a man has created a vice by evil desire, evil thought and evil act, he, its creator, can also be its destroyer, by good desire, good thought and good act," "We can build our character as surely as a mason can build a wall, working with and through the law. As by law we suffer, so by law we triumph" (25a). This, then, must be largely done in future lives.

Thus Theosophy reveals its kinship to Buddhism in the autosoterism it proposes. Buddhism teaches salvation through walking *"The Noble Eightfold Path"* (31. 1). Besant and Krishnamurti speak of a *Fourfold Pathway* which man must tread in order to become an *Initiate* (26. 4) (32).

For advanced theosophists, however, the system has a shortcut to perfection, in the practice of *yoga,* that is meditation, holding the breath, and similar exercises (25. 4) (33. 1).

The Mahatmas

Even the merest outline of Theosophy should not fail to refer to the Mahatmas, beings of the greatest importance to the system. They parade also under

the names of Masters, Adepts, Initiates, the Great White Lodge, the Occult Hierarchy, Brotherhood of Teachers. Mrs. Besant is credited with the saying, "If there are no Masters, then the Theosophic Society is an absurdity" (29. 5). They are "the finished products of human evolution" (30. 2), "divine men made perfect" (25. 6). Sinnett says they are as far above ordinary mankind as man is above the insects of the fields" (29. 6). Their habitat is Tibet. They are ready to reach Nirvana, but they remain in order to supervise human evolution. According to Annie Besant, "They have many ways of working in the world; through their own subtle, spiritual bodies they work, sending out floods of blessing over the whole world." They become incarnate in the body of a theosophist who has reached that stage of inspiration "at which the mind and emotions of the man no longer sway his body, but the body is wholly taken possession of and used by One greater than himself" (25. 7). To their information and inspiration theosophy owes its complete knowledge of occult matters. Most of their inspiring work is done on the astral and the mental planes (24. 5). When a human being has traveled the path of evolution to the end, he becomes an Initiate; he is welcomed by the Great Brotherhood of Teachers (24. 6).

Above all these teachers there is *One Supreme Teacher.* When *he* becomes incarnated we have a Christ among us. Yet—for such is theosophy's faith in the divinity of man—Mrs. Besant states, "Every man is a potential Christ" (26. 5).

What is Coming?

There have been three human races thus far: the Lemurian, the Atlantean and the Aryan. Each one of these has developed several subraces. The present, or Aryan, "rootrace," has now its fifth subrace, the Teutonic. It is soon to be followed by a sixth subrace. Each subrace makes a distinct contribution to the race. The present subrace is that of the *intellectual* man. This, at first sight, looks rather flattering. But hear the end of the tale! The sixth subrace will be that of the .... *spiritual man.* The present Brotherhood-feeling and Unity-efforts are a direct preparing for the sixth Aryan subrace. Now at the beginning of each subrace the "Supreme Teacher of the Worlds" becomes incarnate to contribute to the evolution of that race. He does so by entering into the body of a disciple who is ready for initiation; in this body He dwells among men. He has been among us five times in the Aryan race: first as Buddha (rather, in the Buddha's body) in India (first subrace); next as Hermes (Egypt, second subrace); then as Zoroaster (Persia, third subrace); again as Orpheus (Greece, fourth subrace); finally as Christ, when the disciple Jesus surrendered His body to the World Teacher upon the occasion of his baptism. He is shortly to appear again, since the sixth subrace is in the making.

Each time the Supreme Teacher becomes incarnate, He contributes to the human race, not the totality of his divine knowledge (which would be "crushing"), but as much as the race can bear in its

then state of evolution (25. 8). It follows at once that theosophists can speak dearly of Christ Jesus as the greatest revelation of God the world has witnessed thus far; and, that the next Christ will be a greater one than the Christ in Jesus' body, because the *spiritual man* will be superior to the *intellectual man.* The particular task of the coming Messiah will be "again to strike the keynote of a new civilization, gathering all the religions of the world under that supreme teaching of His own" (25. 9).

Of late years Mrs. Annie Besant, since Madame Blavatsky's demise President of the Theosophical Society, has gone beyond this teaching. She rests assured she has discovered the coming Christ in Jiddu Krishnamurti (also called Krishnaji and Alcyone), a Hindu student. The young man is Mrs. Besant's adopted son. He has written a widely advertised and sold booklet, *At the Feet of the Master.* This "has in it a wealth of insight and an understanding of the balanced conduct of life," says Doctor Atkins. While this is true in so far as it condemns vices such as anger, gossip, etc., and lauds virtues like love, it should also be stated that it contains thoroughly anti-Christian statements (Part II, sub *Blood Atonement.*) And, while it claims to be directly inspired by the Master who prepared Alcyone for Initiation, one scans its pages in vain for a single thought that cannot be also found in the works of the author's foster mother. Mrs. Besant's chief proof lies in the alleged fact that Krishnaji, when addressing a huge gathering in Adyar (India), became the vehicle of

the World Teacher. When repeating the statement, "The World-Teacher wants you to do this," he suddenly changed off to saying, "I want you to do this." Few had realized what happened, Mrs. Besant remarks. But Krishnaji sat down after that statement, all exhausted; for the World-Teacher puts a tremendous strain on the body He uses as His vehicle. Slowly on the periods of incarnation will become longer (34).

Since then the *Order of the Star of the East,* which since Dec., 1911, had prepared the world for the coming of the expected Messiah, has become the advertising agency of Krishnamurti. His permanent headquarters will be in Ommen, the Netherlands. Members of the Order are praying every morning and night for the speedy revelation of the World-Teacher. Krishnamurti has already received the homage of those kneeling before him at public meetings (35. 1).*

Comments on Salient Points of Theosophy

The foregoing description of Theosophy's leading thoughts prove that Theosophy and Christianity cannot be reconciled. Theosophy is avowedly contrary to the four principal thoughts of Christianity:

1. a God Who is supernatural (transcendent);

2. a way of salvation that has been supernaturally revealed;

* Since the above was written Mr. Krishnamurti has announced (at Ommen, August, 1929, Conference) that he has disbanded the Order of the Star. He maintained, however, "that I am the complete Truth" (De Bazuin, Sept. 20, 1929).

3. a Savior Who has been supernaturally provided and prepared.

4. Salvation is a supernatural work.

We might, therefore, rest the matter here. Theosophy is autosoteric. However, we wish to add a few objections against various points of the system.

1. Theosophic writers practically ignore God. As a result of their pantheism they direct us to the Masters rather than to God (24. 7).

2. Theosophy is gnostic.

a. It is a religion for the initiate, not for the masses. Consider the following announcement of a $3.50 publication. "Theosophic Glossary. Gives information on the principal Sanskrit, Pahlavi, Tibetan, Pali, Chaldean, Persian, Scandinavian, Hebrew, Greek, Latin, Kabalistic and Gnostic words and occult terms generally used in Theosophic literature. Shows elaborate and extraordinary scholarship." Does the "Path" to God require that much "scholarship"?

b. Its gnosticism fosters pride. Sinnett deridingly calls those who deny the existence of astral faculties *deafmutes, O. P.'s* (ordinary persons) (27. 3).

c. The gnostic character of Theosophy makes the system look suspicious, to say the least. Besant, calling one of her books *The Lesser Mysteries,* states, "The Greater will never be published through the printing-press; they can only be given by Teacher to pupil, 'from mouth to ear'" (26. 6). Blavatsky wrote, "Being obliged to start an esoteric section, to teach those things which it was impossible to impart

to the students except under the bond of an oath between the teacher and pupil, I carefully prepared those whom I could trust so that they would not drift back into the worldly methods. I sought in this way to impart magnetic and sexual truths which could be imparted only from ear to ear" (33. 2).

3. Theosophy, despite Krishnamurti's path, *Desirelessness,* is selfish. Its aim is self-improvement, evolution as an end in itself. It lacks the Bible's "unto Him are all things."

4. Theosophy advances the cause of Anti-Christ by promoting a world-religion. "It [theosophy] is esoteric Christianity as truly as it is esoteric Buddhism, and belongs equally to all religions, exclusively to none," says Besant (26. 7).

5. Theosophy's doctrine of man is anti-biblical.

a. It teaches that man's spirit is pre-existent and "constitutionally independent of the body." "This is directly contrary to the Bible which says that man's body was created first. Then God put into that body the breath of life, and man became a living being. Man became, not was already" (33. 3).

b. Scripture ascribes sin to the soul. Krishnamurti lays all evil thoughts at the door of "the astral body."

6. As to the karma-doctrine.

a. It is not true that all suffering is the result of our evil deeds; we suffer much for the faults of others.

b. There is nothing ethical, and nothing purging, in suffering for evil deeds of which one has no

memory. The theosophic contention that the soul remembers, but cannot communicate through the brain is a mere excuse.

c. Karma leads to stoicism (33. 4).

d. The karma doctrine is unjust. Why should one after death first suffer the penalty of evil desires in the astral world, and later on another penalty for evil deeds in lives to come? It is simply because the spiritism and the buddhism of Blavatsky's first and second period have been pasted together in theosophy.

e. Karma is the sworn foe of all pardon and grace.

7. Another inconsistency lies in the theosophic boast of matter as divine and the condition for divine manifestation, side by side with its depreciative reference to the bodies of man. Besant speaks of man's "physical bondage." "Each successive body is a fresh limitation, or an increased dimming of our vision" (28. 5).

8. Concerning reincarnation.

a. "Is it not remarkable how these advocates of evolution *go back* to ancient and long-ago exploded theories for their leading doctrine?" (33. 5).

b. It is beyond comprehension that the human soul, after having escaped through "evolution," is said to long back for the lower life in the bodies. "The time inevitably comes when there is awakened a thirst for more experience .... such as may only be gained on earth" (24. 8).

c. If souls enter into heaven so loaded with evil

karma that, following the unchangeable laws of nature, they have to pay off their score through many incarnations, it is illogical and contradictory that, while in heaven, they are supposed to be free from pain, sorrow and distress (29. 8).

d. This entire doctrine of karma and nirvana is pessimistic when compared with the new heaven and new earth of the Christian religion.

9. In view of the facts (*a*) that theosophy is kindred to spiritism, (*b*) that Scripture plainly predicts "doctrines of demons," (*c*) that theosophy proudly asserts its unity with ancient pagan religions (idolatries), the present writer thinks the conclusion of M. E. Sloan warranted: what theosophists think to be inspiration by mahatmas and devas is in reality demon possession (33. 6).

10. Bavinck's remarks against spiritism hold equally against the kindred cult of Theosophy:

a. These cults are based upon the supposition that through the intellect only imperfect knowledge may be obtained, whereas the true life and the ideal knowledge are to be sought in dreams, and trance condition. "However, the man who robs himself purposely of self-consciousness, reason and will, extinguishes the light that God gave to man, and, destroying his human liberty and independence, lowers himself into an instrument of a strange and unknown power" (39a. 1).

b. Occultism not only fosters unbelief in regard to the existing religions; on the other hand it has at all

times led to superstition and spirit-worship, since the spirits with whom we are supposed to come in contact, are conceived of as more or less omniscient, that is, divine (39a. 2).

The Bible and Theosophy

Such Scripture passages as plainly teach the fundamentals of the Christian faith, may be used, of course, with equal force against any system denying those doctrines. It remains, however, remarkable, how certain passages seem to have a distinct bearing upon the peculiar brand of theosophic errors. We submit the following.

1. Against the claim, Ex Oriente Lux, *Isaiah 2:6, For Thou hast forsaken thy people, the house of Jacob, because they are filled from the east.*

2. Against universal brotherhood of men, *Matth. 12:50; John 1:12, 13.*

3. Against brotherhood of all religions, *Gal. 1:8*; *2 John:10, 11.*

4. Against the gnostic distinction between the disciple Jesus and the Christ making use of his body, *1 John 2:22.*

5. Against new revelation beyond that in Christ Jesus, *John 1:14; 14:9; 2 Cor. 4:3, 4; Col. 1:19, 20, 25, 26*; *Heb. 1 and 2; 1 John 5:20; 2 John:10, 11; Jude:3; Rev. 22:18, 19.*

6. Against disembodied state in an astral world: *2 Cor. 5:1-4; Phil. 3:21.*

7. Against reincarnation (*a*) of Jesus, *Heb. 9:26;* (*b*) of the rest of us, *Heb. 9:27.*

8. Against Mahatmas and Christs in the caves of Tibet, *Matth. 24:24-26.*

9. Against karma, *Isaiah 1:18; 1 John 1:9.*

V.

CHRISTIAN SCIENCE

(THE EMPTY RELIGION)

WHEN a short article on *Eddyism* by the present writer had appeared in *The Banner* (Feb. 10, 1921), a man upbraided him, stating that he too, like the writer, had been born and raised in the Reformed Churches of the Netherlands, but, after coming to America, had denounced all of his early home-, Christian School- and Catechetical training for the peace that entered his mind upon embracing the truth of Divine Science. This little incident is here alluded to merely to re-sound Dr. Haldeman's warning, "Christian Science ought to awaken the ministers of Christ. It ought to awaken them from their easy tolerance and assured contempt of it." It is a long road indeed that leads from the *Heidelberg Catechism* to *Science and Health with Key to the Scriptures*; but that is not saying that our rising generation is immune from Christian Science, or that our pulpits need not warn and educate against this system which "in the course of a very few years has overspread the earth."

Christian Science of Spiritistic Origin

There are some points of marked similarity between "Christian Science" and Theosophy.

1. Both systems are pantheistic.

2. Both were originated by women, and exalt the female principle. We have heard Mrs. Besant discourse the "female principle of God" as taught by Theosophists. In Christian Science, Mrs. Eddy bade her followers pray, "Our Father-Mother God." A Government Report shows Christian Science adherents to be 73 per cent women (40. 1).

3. Theosophy and Christian Science alike believe in a higher revelation of truth than revealed by Jesus Christ. While the former looks for this revelation to the new Messiah, the latter finds it in *Science and Health.*

4. Like Theosophy, Eddyism is gnostic. Dr. Warfield reminds us that it is "a truly rampant intellectualism, a pure Gnosticism." "What is to be noted is that everybody is affirmed to have the inalienable right to wholeness, and this wholeness . . . is to be actually enjoyed only . . . . in proportion as each has an intelligent understanding of 'the God-nature and its operation' " (41.1). To this Doctor Marsten adds that Mrs. Eddy's system is gnostic in its attitude toward matter, toward error and in its ascetic view of life (42. 1).

5. Like gnostic Theosophy, gnostic Eddyism is very particular about not disseminating its real contents to the *profanum vulgus.* It is kept for the select few.

6. Theosophy admits to be "Esoteric Christianity" as well as "Esoteric Buddhism." Christian Science has been styled "nothing but Buddhism" (43. 1). While this is no doubt exaggerated, it is noteworthy

that the Pundita Ramabai, upon coming to this country in 1898, remarked that the "new" philosophy of America, called Christian Science, was nothing new to her. It had been taught, she added, in her country these four thousand years; and it had wrecked thousands of lives in India through its lack of sympathy since it could not show sympathy where it considered both suffering and sufferers as unreal (44. 1).

7. No doubt we are safe in attributing points of similarity between the two systems of thought to their common origin. If Blavatsky was at one time a spiritistic medium, so was Mrs. Eddy (then Mrs. Patterson) in the period of her devotion to the originator of her system, whom she later denied, Dr. P. P. Quimby (42. 2). It is true, *Science and Health* contains a chapter on *Christian Science and Spiritualism* in which Mrs. Eddy asserts, "I never could believe in spiritualism" (45. 1). But there is the fact that she went into trances, and the "spirit" of her brother Albert spoke through her. Perhaps Mrs. Eddy's "never" should be understood as referring to the period after the divine revelation came to her, which "revelation" has upon various occasions been dated by herself in 1864, 1853, 1844 and 1866 (42. 3). At any rate the reader of the *Glossary* in the textbook has learnt not to be overly exacting in stressing the meaning of words with Mrs. Eddy.

The apostle Paul's warning against "doctrines of demons in later times" (1 Tim. 4:1), certainly means that demons will *inspire* false prophets with errone-

ous teachings. Our study has shown that spiritism is the oldest of such doctrines extant. How then can we wonder at the discovery that various one-time devotees of spiritism, when setting out to teach "new" religions, arrive at systems that are kindred in some of their fundamental principles?

Christian Science May Be Discussed Briefly in the First Part of This Book

Eddyism need not detain us long. The reason is not that it is a foe to be under-estimated. To the contrary: the *Yearbook of the Churches 1924-5* gives the number of its churches as 1830 and that of its practitioners as over 7000*. Yet we may be brief.

1. Christian Science is pre-eminently a system of *denials*. It denies the reality of everything except the existence of God. And, pantheistically, this God is thought of as an impersonal principle (though written with a capital P). As a religion the system can therefore best be described by comparing its denials with the age-old teachings of the Christian Church. This is done in Part II.

2. Dr. H. Bavinck dismisses Eddyism in the third edition of his monumental *Gereformeerde Dogmatiek* in three brief footnotes. In one of these he states "that there is no indication [*sprake*] of unity

* The latest census shows that the Church of Christ, Scientist has increased its membership to 202,098 and the number of its churches to 1912 ("Time," March 12, 1928). It is, however, alleged that the first number should be reduced to 140,000 since members are first counted as members of their local churches, and again as members of the Mother Church ("Time," March 26, 1928).

and system with Mrs. Eddy" (2.3). This verdict, however, is not altogether fair. It is true, there are inconsistencies, and serious inconsistencies in Christian Science. Yet there is a relentless unity and system. This system, while not lying upon the surface of its teachings, is so simple that, once it has been understood, Christian Science appears to be "an elaborate idea rather than a philosophy"; the air of mystery wherewith it loves to envelop itself, and to which it owes so much of its popularity, evaporates as a fluid. We shall perhaps be justified in adding that Christian Science maintains this unity and system so obstinately in the face of stubborn facts that its very doggedness compels it to overlook its own inconsistencies.

Our Debt to Doctor Swain

These underlying principles of Eddyism have perhaps has been grasped by no one better than by Doctor Richard L. Swain. We have not seen a criticism of Christian Science that equals Dr. Swain's; he has gone to the bottom of it, and he has tested his understanding of it before its adherents. For thirty years a student of Christian Science, Doctor Swain groped in darkness during twenty of these. Then, through visiting a Christian Science lecturer after his lecture had been given, and through mingling with prominent representatives of "the cult of American ladies," he stumbled upon the truth concerning it. His findings, which are convincing, have been published in

his *The Real Key to Christian Science, A Surprising Discovery* (46).* To this lucid analysis of a befogged issue we owe the following

Interpretation of Christian Science
Its Three Leading Words

To anyone at all familiar with the merest outline of Mrs. Eddy's life, it would indeed seem highly impossible that a woman of so untrained a mind should have become the author of a philosophy, theology and system of healing all in one, which is too profound for ordinary mortals to fathom. In point of fact Christian Science lecturers, readers, etc., are strictly charged not to reveal the few simple thoughts that make up the "metaphysics" of Eddyism. Its worship without preaching, its authorized literature, its mysterious use of language, are all based upon the principle that Christian Science will be most influential when it (that is, part of it) is experienced rather than understood.

Three words—so reasoned Doctor Swain to an approving inner circle of Christian Science ladies—give the key to the entire system. They are *Principle, mortal mind, and demonstration.* By Principle is understood God. And God means All, Spirit, Good, Truth and whatever else is beautiful. Now Christian Science is so hyper-pantheistic that it does not connect *matter* with God as part of Him; it simply denies

* The reader will realize that this laudatory comment on Dr. Swain's study of Christian Science does not imply assent to the views contained in his subsequently published "What and Where is God?" and "What and Why is Man?"

matter. In fact, not only matter, but everything apart from God is denied reality. Everything material, all things bad, all *things* to put it exact, and every experience are non-existent, unreal. God, Principle, is the only existence. Since God is all, there can be nothing beside Him. Everything else therefore is *falsehood, error, nothingness, illusion.* Food is illusion; money is illusion; death is error, non-existing. All these are the false reports of *mortal mind.* Of course, the illusion exists outside God, therefore must be ascribed to someone or something; it is ascribed to mortal mind, and this *mortal mind* is defined as *blind belief;* and blind belief is *nothing.*

Demonstrating means "to prove that God is the only reality by losing the sense of everything which is not God" (46. 1). Since nothing exists save God, nothing need be or can be done away with. All that is possible and necessary is to dismiss the false idea that such or such a thing exists. Thus sickness is not cured, for sickness is non-existent, a delusion of false belief. The so-called healing consists of demonstrating that there is no sickness, that is, doing away with the idea of sickness. The ultimate goal of Christian Science is to prove by demonstrating that the body, food, clothing and everything else is non-existent since God is all and all is God. This is a big task. There are many delusions which must be demonstrated out of the way. All the more is the task gigantic when it is borne in mind that Christian Scientists themselves suffer from *the tyranny of mortal mind.* At the present stage of development

they are only able to demonstrate in regard to *sickness and sin.*

From this it follows that "Scientists" can afford to laugh at those who deride them for accepting money, building marble churches and doing many other things which seem to imply belief in the existence of things outside God. Such mockery to them merely proves that their secret is not understood. Their argument (among themselves) runs as follows: The final goal is to prove the nothingness of everything save God. To reach this goal we are in need of much growth in understanding Divine Science. We shall certainly get there some day; meanwhile, since in regard to most things we are still suffering under the tyranny of mortal mind, *it is better to substitute a more refined error for a grosser error* than to suffer needlessly in one's mortal mind. To suffer the error that one has a well fed body is to be preferred above the more gross delusion of thinking that one has a hungry body. For this reason Christian Scientists consistently accept big fees in non-existent money, buy fictitious food and put it into their unreal oral cavities until such time when they shall be able to prove by demonstration that money, food and mouth are one and all as imaginary as sickness and sin.

To accommodate herself to the Christian Scientific sufferers from the tyranny of mortal mind, Mrs. Eddy writes of all these non-existing things as if they had reality. That is, she writes of stomach trouble as it appears to the false senses. How else could she speak of demonstrating against non-existing false beliefs

but under the names and aspects which they appear to have to the deceiving mortal mind? There is, therefore, no lack of system, nor any incongruity in this. The inconsistency lies elsewhere, as we shall see. For Mrs. Eddy it is perfectly consistent to write at once of sickness as non-existent (for so it is to God Who is Truth), and of sicknesses unnumbered (for so they appear as long as mortal mind tyrannizes).

This disclosure does away with much of the difficulty ordinarily experienced in reading *Science and Health.* However, as Dr. Swain points out, Mrs. Eddy did not want the book too generally understood: a wise and profound look has drawn more admirers than this absolute emptiness would have attracted had the *nothingness* of *Science and Health* been openly proclaimed. "The leaders of this cult claim that at least eighty per cent of their own people do not understand it" (46. 2).

More Fog Dispelled

Another difficulty in deciphering Science and Health (which is the only authorized textbook of the *Churches of Christ, Scientist* falsely called) results from the fact that, for some reason or other, "Mother" Eddy's ambition went beyond inflicting upon the suffering world a *system of healing.* She desired her *ism* to become a *religion.* "I founded a church of my own," she stated (42. 4). This religion, for some other inexplicable reason, she wished to coincide with the religion she had been taught in the parental home, to wit, the Christian religion. Her

system of denials, however, would not be reconciled with the religion of her childhood. *Science and Health* refused to agree with the Scriptures. Nothing daunted, Mrs. Eddy made the latter agree with the former. This she performed by adding to her book a *Key to the Scriptures.* This is nothing but "the trick of two languages," to borrow another arrow from Doctor Swain's quiver. Wherever the teachings of the Bible ran contrary to *Science and Health,* Mrs. Eddy twisted the meaning of the words used in the Bible. In the *Glossary* (which is a brief dictionary) she gives the new meaning of the most important words used by her and the Bible. It is not correct what a defender states, that, namely, Christian Scientists do not use a vocabulary of words that differ from ordinary English. His emphatic, "they do not; positively they do not"; his reference to dictionaries giving "as many as ten different meanings for some words" (47. 1) is only so much more delusion of Christian Science mortal mind. Dictionaries give kindred meanings; Mrs. Eddy substitutes meanings that never were in language. *Science and Health* can be read "like a primer" by anyone bearing in mind this trick of the two languages and willing to "fly back and forth between these two languages with the swiftness of a weaver's shuttle" (46. 3).

Criticism

We do not wish to run ahead in Part I by showing that Christian Science contradicts every point of Christian doctrine; in fact we do not now desire to

criticize from a religious point of view at all. Only two remarks of this nature we shall insert here before showing that Eddyism falls apart from all religious considerations.

1. Eddyism is the least of all *isms* as a religion. It *has* no doctrine of salvation. It does not even, like paganism, teach self-salvation. The reason? There is nobody to be saved, and nothing to save from. There is neither sin nor a sinner. There is not even the *evil* of which Theosophy speaks. God is All. Salvation is superfluous.

2. There is one comfort, and one only, in this mass of *error* and *delusion.* Among the eighty per cent of its adherents to whom the system has never been explained, there are those who *think* that Christian Science stands for whatever other Christians believe plus the doctrine that God still heals sickness. For such there is hope should some Priscilla and Aquila take them unto them, and expound unto them the way of God more accurately.

Christian Science as a Philosophy

1. *Inconsistencies.* Eddyism "is precisely acosmic pantheism, that, all that, and nothing but that" (41. 2). As such, however, it is hopelessly inconsistent. It is so glaringly illogical "that Mrs. Eddy herself with, no doubt, a rare display of humor, said once that Bronston Alcott, on reading *Science and Health,* pronounced that no one but a woman or a fool could have written it" (41. 3).

a. This inconsistency is so palpable as to make the entire system impossible. If there is nothing but

God, whence cometh this "mortal mind" to which all false sense, delusion, error, etc., is ascribed? And who is there to suffer illusions in his mortal mind? The healing of Christian Science cannot, according to its own premise, be a demonstration of somebody's false belief that he is sick; it is the talk of nobody about the non-existing erroneous thought of someone else who neither is sick nor can erroneously think himself sick, since he, too, does not exist. Mrs. Eddy does not explain mortal mind; she says it is an error, a mistake. But she fails to point out whence this mistakes comes, and how there can be any mistake, if there is nothing but God. And this question, as Doctor Swain has shown with the facts, no Christian Scientist dares to face.

b. Closely connected with this glaring inconsistency, in fact included in it, is another absurdity, equally large. Not only can there be no mortal mind, no error; Eddyism also affirms and denies the same things in one breath. "Christian Science then," to quote Doctor Atkins, "is not monism, it is rather a dualism; it confronts not one but two ranges of reality and it is compelled to admit the existence of the reality it denies, even the fact of denying it, for it is a philosophical axiom that what we deny exists for us—we could not otherwise deny it" (9. 6). This hopeless incongruity results from the fact that Mrs. Eddy's was an illogical, untrained and ignorant mind. Only such a person could at once deny the report of the senses when registering sickness and accept their testimony when registering health. She used the words *reality* and *unreal* freely; but she did not understand her own terms. Mrs. Eddy failed to realize that *experience is real* just as much as matter

is real, that *not all reality* has to be a *tangible* reality (42. 5).

And such a woman did put herself on a level with Jesus Christ (42. 6), and with God, teaching people to pray to her (40. 2).

c. There are many more, though less fundamental inconsistencies in Christian Science. Thus *Science and Health* was supposed to be written at God's dictation. Yet afterward it needed many revisions and important alterations. Our discussion, however, should not become too exhaustive for the purpose in mind. Letting alone, therefore, minor points, we submit a word anent Eddyism's.

2. *Immorality.* Here we point to:

a. Its conception of marriage. See, however, Part II.

b. If the flesh is an illusion, our life on earth a dream-life, sin non-existent, the moving-pictures of the sensuous life together with the lusts of carnal nature will do the rest (to borrow Doctor Marsten's apt language) and it will be nothing strange if the dream of the Nicolaitans of the first century is dreamed over again in this twentieth century (42. 7). Yes, and with wars, rumors of wars and crime-waves pressing upon us, it is a dangerously immoral thing to teach the rising generation that sin is nothing. What if such a conviction should prevail? Was it to destroy *nothing* our Savior bled and died?

The Puzzle of Christian Science

It will forever remain a mystery why Mrs. Eddy picked on sin and disease. With thousands of delusions to be demonstrated off the map, what may

be the reason Christian Science practitioners "in the present stage of development" can demonstrate against these two only? The reason can hardly be that a religion that thinks away sin appeals to the sinful flesh and makes for a free and easy life. Nor is it well conceivable that Mrs. Eddy surmised there would be more money in demonstrating against sickness than in demonstrating against luxuries. True, Mrs. Eddy charged $300 for a course of twelve lessons in Christian Science, $200 for a normal course of six lessons; it is equally true that on the first 440 editions of *Science and Health* [1875–1907; after that editions ceased to be numbered (41. 4)] $2,000,000 were realized (42. 8); true also that practitioners turned out by Mrs. Eddy's "Metaphisical College" agreed to pay "Mother" $100 in advance and ten per cent annually on the income derived from practicing "healing" (48. 1)—but it is difficult to see how this could have cut any figure with a woman so convinced of the "nothingness" of money as was Mrs. Eddy. It is a riddle hard to solve. All the same, we could wish that we might watch the success of a demonstration against, say, automobiles. We just wonder how it would take with the public. And think of the sums of "error" *General Motors* might save on advertising if no longer forced by competition to put out two new models annually on nine makes of cars! It seems a pity it cannot be done, as yet.

Christian Science as a System of Healing

There is no doubt that many fretful and discouraged people have found peace and joy with Eddyism.

It is true that many sick have been healed. But these things have not been due to that which makes Christian Science what it is. Nor do they prove the system true. When Christian Scientists point to their alleged cures as proof of the truth of Eddyism we reply:

1. Ninety per cent of the sicknesses they "heal" would have healed without any treatment, mental or otherwise, since old Doctor Nature still outwits the profession.

2. The other ten per cent have been "healed" as well by Roman Catholic shrines and shin bones, Alexander Dowie, patent medicines. Doctor Swain, by actual comparison, found that even the nature of the sicknesses, the character of the victims and their way of expressing gratitude for healing coincided in all particulars with those of accounts published by a large patent medicine house (46. 4). He also found that the cured people died of the very thing of which they had been "healed."

3. While over against all these alleged cures stand the unspeakable cruelties against untold numbers of babies and children who might have been healed by medical care, and were suffered to die after excruciating agonies through the bigotry and fiendlike heartlessness of this so-called religion. Most every author on the subject has some harrowing tales of this nature. Stephen Paget is quoted as giving 68 of these cases (45. 5). In more than one case these

illegal works of "mental healing" have been punished by the United States courts as practicing medicine without a license and even as manslaughter (42. 9).

The Bible and Christian Science

We almost felt inclined to write, The Bible *on* Christian Science. We are not, of course, thinking of individual points of doctrine. The Catechism furnishes texts on them. But the system as a whole is so pointedly characterized in the following passages that even a modernist, should he read them in connection with a study of Christian Science, might well learn to believe in prophecy.

2 Thess. 2:9, 10. . . . . according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness of them that perish; because they received not the love of the truth that they might be saved.

1 Tim. 4:7. But refuse profane and old wives' fables.

2 Tim. 3:6, 7. For of these are they that creep into houses, and take captive silly women laden with sins, led away by divers lusts, ever learning, and never able to come to the knowledge of truth.

Titus 1:11. Men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake.

The method of the "Key to the Scriptures" is fitted by these words:

2 Cor. 4:2. ....handling the Word of God deceitfully. Sample: "As in Adam [error] all die, even so in Christ [Truth] shall all be made alive" (45. 2).

VI.

LODGEISM

(THE SECRETIVE CURRENT)

IN *The Banner* of February 24, 1928, Dr. Henry Beets wrote an editorial that is worthy of most careful consideration. Its heading is, *Jumping the Denominational Fence;* its burden, that a spirit of denominational looseness prevails that must be marked as an evil sign. No one will decry Doctor Beets as narrow-minded; for years he, perhaps more than anyone else, has been the connecting-link between the Christian Reformed Church and other denominations. Yet the editorial complains about the easy manner in which many Christian Reformed people today join other denominations, because "any Church is good enough; they are all alike anyway." The sound rule is laid down, "We ought to agree that only one thing justifies leaving a denomination in which the Lord in his providence had our lines cast, and that is the conviction that we exchange an inferior church home for a superior one."

The editorial then proceeds to point out the causes of this lighthearted denominational moving: the things for which our church has stood these many years in distinction from other bodies are considered unworthy of serious investigation. Among these is our stand against lodge membership. "Is our ex-

clusion of those who belong to secret orders no more than old country narrowness, fathered and fostered by ignorance?" asks Doctor Beets.

A Bit of Personal History

The present writer, although born and largely educated in the Netherlands, submits that it was because of his old country training that he, upon his arrival in America, was at first inclined to consider the Christian Reformed attitude toward the lodge problem a narrowminded mistake. Among his close kin were such men as the late Professor A. Brummelkamp and Dr. A. C. Van Raalte. Nothing but the most profound respect has been instilled into him for these godly and self-sacrificing leaders of the Dutch and the Holland-American church life in the days of persecution and hardship. And it is well-known that these very men, though not approving lodge membership, nevertheless held that in itself it is not a sufficient ground for barring Christians from the Christian Church. In later years the same stand was taken by the great Dr. A. Kuyper, who was at his height in the days of the writer's youth, and whose opinion was considered in the home circle as well-nigh final. Of American teachers, once more, no one has exercised a greater influence upon the writer's thinking than the lamented Dr. B. B. Warfield, who in the author's hearing denounced the Christian Reformed stand against the lodges as "nonsense."

It will, then, be evident that when in these pages I

intend to place myself foursquare upon the standpoint of the Christian Reformed Church in regard to lodges, this is not the result of "old country narrowness, fathered and fostered by ignorance." To the contrary, it has meant a struggle to surrender ideas that appeared to me to proceed from a legitimate broadmindedness, and to set myself to defending a position which, for years, seemed to me to be born of a bigoted sectarianism. Yet the latter is exactly what I purpose to do; and I shall do so with perfect peace of heart and mind, since I have learnt to appreciate that no man, no matter how excellent, has all the truth; that it is quite possible to disagree on certain points with those who have made us, without thinking any the less of them; and that no Christian teacher would himself claim infallibility.

One more remark of a somewhat personal nature will be tolerated, I trust. I am convinced that the present chapter will tend to make the book unpopular in some circles where the other chapters might be welcomed. This disadvantage I shall willingly, though regretfully, endure for my conviction's sake. But may I not ask this much, that the members of my own denomination will read what I have to say on the subject rather than to pass it up with the superficial verdict, "narrowminded, ignorant"?

A Foolish Objection Refuted

We shall first of all consider the objection that excluding lodge members is a foreign and un-American act. It is true that by far the majority of

American churches think little or nothing of a combined lodge- and church-membership. However, this has not always been the case. In 1866 the General Association of Illinois of the Congregational Churches adopted a paper in which the lodges are denounced as "in their nature hostile to good citizenship and true religion" (49.1). And, even today, such churches as the Moody Church of Chicago and the Church of the Nazarene can hardly be said to be foreign churches.

Or, letting alone churches in order to seek information of individual religious leaders of past and present time, was John Wesley narrow-minded? Does the name of Dwight L. Moody stand for foreign prejudice? Were C. G. Finney, the famous evangelist and educator, W. J. Erdman, member of the American Revision Committee, C. A. Blanchard, president of Wheaton College, and Geo. F. Pentecost, the eminent Presbyterian pastor, ignorant foreigners? Are James M. Gray, R. A. Torrey and L. W. Munhall men who may be thought to speak in the air? Yet all these and many others have arrayed themselves in opposition to the lodge from a Christian religious point of view.

Again, shall we exchange the field of the church for that of statesmanship? Were Samuel Adams, called "the father of the revolution"; John Quincy Adams, sixth president of the U. S.; U. S. Grant, eighteenth president of the U. S.; Chief Justice John Marshall, intimate friend and biographer of George Washington; Wm. H. Seward, governor of New York,

U. S. Senator, Secretary of State under Lincoln and Andrew Jackson; and Daniel Webster—men whose opinion may be lightly brushed aside by those whose American citizenship dates back to their parents' immigration to our shores? Yet all of these, and many more, have unequivocally condemned the lodge (50).

We may conclude, then, that questions of loyalty to America, of bigotry and ignorance, have nothing to do with the matter in hand. Let us proceed to investigate the evidence.

The Real Problem Stated

The problem, once it is shorn of obscuring accretions and stated clearly, becomes quite simple. By obscuring accretions we mean such oft heard queries as, "Does your church by excluding lodge members intimate that all lodge members are non-Christians, and cannot be members of the body of Christ?" The answer is, *Of course not.* We know many men whom we greatly respect for their Christian character who are nevertheless in the lodge. We only say with Dr. R. A. Torrey that it is possible to be both a Christian and a lodge member; impossible to be at once an intelligent church member and an intelligent lodge member. There are hosts of Christians who belong to the lodge and are totally unaware of what this secretive system stands for. We are not defending this; we merely state the fact. The question, therefore, revolves to this: If a church as a whole has a better insight in the meaning of a certain evil

than has a given individual, should that church be governed in its policy toward that evil by the church's light, or by the blinded individual's darkness? It is our opinion that the church should act according to its own clear perception, not according to the lack of information some one Christian may have on the point.

We are now approaching the core of the matter. Supposing the lodge *is* a religious evil, and that to the extent of being a pseudo religion, what should be the church's attitude toward it? The answer given by many leaders of Reformed thought both here and abroad has been: "You cannot discipline an entire category of Christians. Church discipline is always personal. Only in case definite sins can be pointed to which result from lodge membership, an individual should be disciplined because of those sins, and, if need be, excommunicated."

Our assertion is that this is stating the issue wrong. It is not a question of disciplining and excommunicating church members. It is a question of admitting Christians into the fellowship of our likeminded Christian organization. We claim that no one can be a member of a Mohammedan mosque and of our Christian church at once, because the moslem faith and the Christian religion are mutually exclusive. Similarly, you cannot belong to our Christian Reformed Church and to the Masonic Fraternity at the same time, because each stands for a religion that excludes the other. And if any-one, through ignorance of what the lodge stands for, is unaware of the

fact that it opposes Christianity; or, if one does not take the religious claims of the lodge seriously, it becomes our duty to inform him to the contrary. Thereupon, having expounded the way of the Lord more accurately unto him, it will be our duty to demand that a choice be made between the two, church and lodge. If the lodge be truly an organization that opposes the unique character of the Christian religion, lack of information simply must not be tolerated to allow a combination of lodge and church membership.

Consequently the entire matter hinges on this question, Is the lodge (Masonic, Odd Fellows, and others fashioned after the pattern of the first named) indeed an organization that is opposed and inimical to the Christian religion? Is its character as such so pronounced as to warrant the stand that the church should insist upon a choice between the two, since moral and financial support of the former becomes an aid rendered to the latter's sworn enemy? This, as we see it, is the problem stated clearly. To answer this question is, as has been stated, extremely simple.

To show that this is indeed the case will occupy the remaining space of this chapter. There will be no attempt to divulge unknown secrets, or to pry into a system that remains hidden. Our one aim is to prove our assertion, while the second part of the book will cast sufficient light upon individual doctrines of the lodge to condemn it still further, and that without referring to anything save what is held up before the public eye by this secretive system itself.

Theosophy and Lodgeism

We have seen before that Theosophy claims we are witnessing *The Emergence of a World-Religion,* to use the title of one of Besant's lectures. This world-religion is to be opposed to none, but a combination of, and superior to all. "You must take from India her doctrines of the Immanence of God and the Solidarity of Man; from Persia her teaching of Purity; from Egypt Science, which is part of religion, and not against it; from Greece Beauty; from Rome Law; from the Hebrew Righteousness; from Christianity Self-Sacrifice. Which of these jewels of the faiths can you do without, when your world-religion emerges?" We have also seen that this world-religion must needs be hostile to Christianity, since it places it on a level with the ethnic religions, reducing it to a system of self-salvation through evolution.

We observe next that Mrs. Besant speaks of the Theosophical Society and the Fraternity of Masons as "the only two societies that proclaim Universal Brotherhood." According to the president of the Theosophical Society Theosophy and Freemasonry are kindred. "They [Masons] lay down the principle of Universal Brotherhood over the whole surface of the globe, but there is nothing more rigid in its order and in the authority committed to the officers than a Masonic Lodge. Hierarchy is there recognized as the very condition of liberty. If you turn from that proclamation of Universal Brotherhood to the Theosophical Society, exactly the same thing is seen" (25. 12).

Mrs. Besant is wrong in so far that these are not the only two bodies teaching Universal Brotherhood. Unitarians teach the same thing. Consequently Freemasonry is related to Theosophy and to Unitarianism (Modernism) both. As to the first, there is a *Co-Masonic Order,* an order within the Theosophical Society. The Catalog of the Theosophical Press advertises books by the spiritist A. Conan Doyle, but also "Masonic Booklets." And why not? The modern autosoteric systems of pseudo-religion are not as far apart as would seem to be the case at first sight. We have already observed the close relation between Spiritism and Theosophy. In addition to this we now learn that Theosophy is kindred to Freemasonry, both teaching the Universal Brotherhood of Man, and both holding to a strict hierarchy. Of "this strange fact that the only two Societies that proclaim Universal Brotherhood also admit a hierarchical order" Mrs. Besant remarks that it is based upon the actual hierarchy existing in the human race. Human souls are not alike even in the same family. Some are older, hence more developed, more divine than others. Perhaps Freemasonry would account for the existing hierarchy in a different way. But is it not remarkable that in its case, too, the hierarchical idea leads to the worship of man? Or, are the grand titles of Worshipful Master, Past General High Priest, etc., mere foolishness? In that case Freemasonry is a pretense, a farce, and its solemn oaths are beneath the dignity of the Christian.

Freemasonry and Unitarianism

And now comes the *American Unitarian Association* and confirms the stand of the churches that exclude lodge members. In a pamphlet by Elijah Alfred Coil (51) occurs this. "I have been devoting much time to an investigation of the subject, and I say, without fear of successful contradiction, that the liberal churches, from their beginning, have been developing in thought and sentiment, along the same lines as those followed by most of our great modern fraternities. They have championed and advocated the fatherhood of God, the brotherhood of Man, immortality, and salvation by character, and these are the very principles for which nearly all the great fraternities stand. Taught these principles in childhood, as they should be taught them in the Sunday schools and churches, people will not have to unlearn or deny them should they choose to identify themselves with almost any one of our present day fraternities, as those brought up in 'orthodox' Sunday schools and churches have to unlearn, deny or ignore much that has been taught them if they become members of the lodge."

Mr. Coil is consistent when he invites lodge members to send their children to Unitarian Sunday schools that their youthful and susceptible minds may be early trained in the doctrines of the lodge. Is the orthodox church also consistent when it preaches salvation not by character, but by supernatural grace, and accepts members who support the lodge? Is not the church itself to blame when its

attendance dwindles down to a handful of women, if it lacks the backbone to bar from membership men who profess to Christianity and auto-soterism at once? Or, is it a wonder that the complaint is general in orthodox churches that the interest in the church wanes in proportion as love for the lodge increases? Hear this Unitarian's verdict: "Many people are, unthinkingly and unconsciously, in most cases, I think, pledging themselves to principles as irreconcilable as fire and water. The result is loss of interest and strength on the part of many without their being able to explain why." While he seeks the reason why it has not been more generally understood that Unitarianism and Lodgeism have stood for the same things these many years, in the fact that the one has laid emphasis on God's Fatherhood, the other on Man's Brotherhood. In other words, the one emphasized theology, the other sociology; hence "they have not realized that they were occupying practically the same ground. They have not therefore always supplemented each other's work as they should have done." Our author, however, sees a better day ahead. "Evidences of a better understanding are now appearing, and there is promise that real coöperation will ensue."

Are, then, the various forces of autosoteric teaching drawing closer together toward the end-conflict? In one respect we could wish for it. Perhaps some churches will wake up to the situation. But let us examine the lodge's own men in order from them to learn whether Theosophy and Unitarianism are right

in extending the right hand of fellowship to Freemasonry.

The Testimony of the Lodge

Already the late A. G. Mackey, Past General High Priest of the General Grand Chapter of the U. S., and a voluminous masonic author, condemned the attempt of some to interpret the symbols of F. M.* from a Christian point of view. This theory Mackey brands "a great error" though it has been "adopted by some of the most distinguished Masonic writers of England and this country." "The principles of F. M. preceded Christianity. Its symbols and its legends are derived from the Solomonic Temple and from the people even anterior to that. Its religion comes from the ancient priesthood; its faith was that primitive one of Noah and his immediate descendants. If M. were simply a Christian institution, the Jew and the Moslem. the Brahman and the Buddhist, could not conscientiously partake of its illumination. But its universality is its boast. In its language citizens of every nation may converse; at its altar men of all religions may kneel; to its creed disciples of every faith may subscribe." In Christian lands F. M. has, naturally, been influenced by the prevailing religion; in itself it is not a Christian religion (52. 1).

This certainly is not dubious language, nor does it lack Masonic authority. Let us, however, follow somewhat more closely the trend of thought of a more recent book, one that comes highly recom-

* F. M. from this point on will stand for Free Masonry.

mended and endorsed. We refer to *Freemasonry and the Ancient Gods,* by J. S. M. Ward. The book is announced as the result of fourteen years of research in F. M., and its manuscript is said to have been approved by several of the Grand Lodge officers of the Order (53).

The first chapter of the book establishes "the fact that not only our signs, but even a very similar ritual to our own exists, which is independent of F. M." (53. 1). The claim of the book is that there are certain basic ideas that are common to all religions. Of these F. M. is the most trustworthy custodian; hence Masons are welcomed wherever these basic religious thoughts prevail. Master Masons are said to have been occasionally admitted into the inner sanctuary of a Hindu temple merely by making use of masonic grips and knowledge (53. 2). The Brahman thought that behind all the gods is the God who has become incarnate many times, according to Mr. Ward, is much like masonic teaching; for the triangle in the square (on masonic apron) stands for spirit entering into matter (53. 3). The identical interpretation, by the way, is given in theosophy. "The unknown pantheistic deity hinted at in Masonry is a matter of vital importance," says Ward (53. 4). On page 45 Ward gives an explanation of F. M. which runs parallel to the Brahman doctrine of soul-migration and return to the core of God. And this, he reminds us, is a different conception from the Jewish idea of God. Indeed it is different from biblical teaching, being like Theosophy.

On pp. 61, 62, we read: "Light is the key which opens the door to our mysteries, and it is the same Light which 'shines in every letter of the Koran,' and is the Light of Mithra, who is the Light of Ahura-Mazda. It is the same Light from which Moses shaded his eyes when it appeared to him in the bush, and the sign of a R[oyal] A[rch] is still made by an Arunta native of Australia when he returns from the final degree through which he passes in the mysterious ceremonies peculiar to that primitive people. It is that Light of which it is written in our Scriptures that 'the Light shineth in the Darkness and the Darkness comprehended it not.'" Comment: *Tout comme chez nous,* as a theosophist might well exclaim. But contrary to John's Prologue where that Light is said to be Jesus Christ.

On the same page we are told that wisdom is attained only in the third degree of F. M. Comment: How about Christ? See 1 Cor. 1:30.

There is an exoteric meaning in F. M. and an esoteric, according to Ward. He complains that we are so busy "making Masons" that even the exoteric is not sufficiently taught and understood. The esoteric is said to be much like the esoteric teaching of the Egyptians to their initiates (53. 5). Modern Egyptians greet each other with masonic signs including the lion grip (53. 6). All over the Mohammedan north the bulk of masonic signs are known and recognized by the Bedouins. In Central and South Africa initiatory rites are strongly reminiscent

of Masonic initiatory rites (53. 6). "Certain Masonic signs and ceremonies are known and practiced the world over among men who know not Masonry as we know it. I have shown examples of them in every continent outside Europe" (53. 7). But in ancient and medieval Europe there are also traces of our signs and symbols which are deserving of special mention, thus Ward.

Ward claims F. M. to be the oldest religious system in the world (53. 8). He traces the descent of modern F. M. from ancient secret societies, through the Dionysian Artificers in Phoenicia (at the time of Solomon's temple building); through Greece; to Italy (Roman Collegia); thence into early Christendom; Cornacines; Medieval Guilds. "It is sufficient to say that, despite opposition and despite calumny, F. M. continues to spread, and never with greater speed than today; and I contend that the appeal which it makes to men of every color and creed in every race and in every clime is due to the fact that it is the common basis from which all our religious systems have developed" (53. 9). "Above all, the fact that in it men of every religion and creed can find what is practically a religion which they can all accept is its greatest asset." Thus Ward states that the fourth degree of F. M. "explains the mystic significance of those things which were contained in the sanctum sanctorum, viz., the Altar of Incense, the Golden Candlestick, the Table of Shewbread, and the Ark of the Covenant" [sic!] (53. 10). While even of

the supposedly Christian rites Mr. Ward argues that many are not Christian (like Mackey) (53. 11).

"Our whole system of F. M. becomes intelligible if we apply the wisdom of such countries as Egypt, Mexico and modern India to their elucidation, because there the teaching was, or is, intact. F. M.'s peculiar glory consists of the fact that it has kept up the old system, and moreover has done so in such a way that, while the permanent and essential foundations remain, the details of doctrinal extravagance [sic!] which inevitably breed schism and controversy are not developed. Hence, though we can find the seeds from which have developed practically every dogma in the world, they are so small in F. M. that no man need take offence, and consequently Hindoo, Mohammedan, Buddhist and Christian can all meet on the level and part on the square in the Lodge" (53. 12).

Let us finally scan the contents of Chapter III of Part III of Ward's book. It is called *The Grand Ideal.* The author's ideal is nothing short of a *Grand Lodge of the World* which will be a universal governing body. He thinks this is not impossible because,

1. Out of 3,500,000 Masons nearly 3,250,000 are English speaking (3,000,000 in U. S. A.).

2. "In Tanganyika the seeds are now being planted of a new development in F. M. In that former German colony a body of Freemasons are establish-

ing a colony which shall be a great co-operative society restricted to Freemasons and governed by them. The Lodge as a governing body—that is what this means, and if it is a success, we may expect many others."

3. "In America the Lodges manage all manner of activities, from country outings to cemeteries, and from these seeds will grow that insight into the administration of world affairs which will enable the rulers of F. M. to use their influence with foresight and intelligence."

In order to reach this "grand ideal" Ward suggests in the next chapter as *The First Steps, masonic missionaries* who are to visit the lodges in order to stimulate closer scrutiny and more intimate knowledge of the religious principles of F. M. Masons are to find out and to appreciate "that F. M. is the survivor of the ancient mysteries—nay, we may go further, and call it the guardian of the mysteries" (53. 13).

Conclusions

1. F. M. claims to be the essence of all religions, and to be the custodian of the most ancient esoteric worship. In this it is on a par with Spiritism, Theosophy, and other modern isms.

2. F. M. aims at a world-wide empire with a universal religion; this religion to proceed from the fundamental religious aspirations of mankind minus

supernatural revelation. Evolution rather than revelation.

3. F. M. therefore is one more attempt of Satan who is merely sounding his ground in various directions for the establishing of the kingdom of the final Anti-Christ.

4. If it is impossible to be a member of an orthodox church and of the Theosophical Society at once, why should it be allowed to be in the lodge and in the church, seeing the two, Theosophy and F. M., are so much alike?

5. Lack of knowledge as to what F. M. stands for is not a legitimate excuse to let this anti-Christian religion grasp in its death knell the church of Jesus Christ.

6. There is nothing in F. M. for which Christians should seek its membership. Life insurance, together with its other advantages, may be had outside its darkened lodge halls.

7. As Christians, let us not be put to shame by the clearcut statement of the Unitarian Mr. Coil, who says: "that confusion and weakness are resulting from the course many are now pursuing in pledging themselves to one set of principles in their churches, and to another set in their lodges, is so apparent that all who see conditions as they really are should count it a privilege to help clear the atmosphere and bring about a more consistent course. If ever there was an

age in which clear thinking and conscientious action were needed, it is the one in which we live." So it is. If, then, Mr. Coil, on this ground, invites heart-and-soul Masons to leave evangelical churches and to join the Unitarian Association, we invite orthodox Christians in the words of Dwight L. Moody, "Come out from the lodge. Better one with God than a thousand without Him. We must walk with God, and if only one or two go with us it is all right." To the Christian Reformed Church and like-minded organizations we say with the same Mr. Moody, "Give them the truth anyway, and if they would rather leave their churches than their lodges, the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members .... Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up." Remember *2 Corinthians 6:14-18.*

8. Those Christians who feel tempted to join the lodge for the sake of pull and promotion, we feel constrained to remind of Jesus' words, *In the world ye have tribulation* (John 16:33); *If ye were of the world, the world would love its own; but because ye are not of the world, but I chose you out of the world, therefore the world hateth you* (John 15:19). And of the saying of his apostle, *Yea, and all that would live godly in Christ Jesus shall suffer persecution* (2 Tim. 4:12). At the same time we may also hold

before these brethren the other side, namely, *but be of good cheer, I have overcome the world*; and, *If we endure, we shall also reign with him* (2 Tim. 2:12). *If a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name* (1 Peter 4:16). Brethren, is not this encouragement quite sufficient?

VII.

MORMONISM

(THE PHALLIC DOCTRINE)

THERE is no redeeming feature in Mormonism. It was not really a religion at first, but a mercenary adventure of an unscrupulous and immoral man, aided by an apostate minister of the gospel. Its history is a page of frauds and bloody crimes.

The Origin of Mormonism

"Joseph Smith Junior The Prophet" and Sidney Rigdon (at first a Baptist, then a Campbellite minister, and still later a farmer) are chiefly responsible for inflicting upon the world the hoax that is known as *The Book of Mormon.* The story put up by Smith to vindicate the divine origin of the book, or, rather, of the "golden plates" from which the book was said to be a translation by means of "Urim and Thummim" (in reality a peepstone in a hat), is too ridiculous to engage serious attention. The plates are stated to have been hidden in the earth from the year 420 of our era until September 22, 1823, when "Joe Smith" discovered them in the "Hill Cumorah"; and yet the Book of Mormon, being a faithful rendering of the said plates, gives extensive quotations from the Bible in . . . the King James Version! It

contains modern phrases and ideas that could not have been known to its supposed author in 420 A. D. It puts the words of Jesus (though often twisted) into the mouths of men alleged to have lived centuries B. C. It is not only written in a poor imitation Bible style; it also undermines *the Bible* by declaring it *insufficient,* by *adding to and changing many Bible passages* "by divine revelation." For such reasons as these it could hardly have been revealed by an angel (60). Its story of the ancient inhabitants of America, the supposed ancestors of the "Latter Day Saints" contains twelve historical errors (61).

The Book of Mormon is officially recognized by both branches of Mormonism as of equal authority with the Bible, and practically receives honor far beyond the Bible (62. 1). But there is an abundance of incontestable evidence that the origin of the Book of Mormon must be sought in Solomon Spaulding's unpublished and stolen novel, *The Manuscript Found.* This evidence the Mormons try to obliterate by referring to another manuscript, *The Manuscript Story,* by the same Spaulding; they prove that the Book of Mormon is not a copy of the latter manuscript. The unknowing are thus convinced that Joseph Smith did not copy from *"the* Spaulding manuscript"; but the real argument, that the "Golden Bible" is the work of copying and embellishing by Rigdon and Smith, remains unanswered (63).

There also is sufficient evidence that Smith was as irreligious as he was illiterate (his fake "Reformed Egyptian characters" he styled *caractors*); that the

"Revelation on Celestial Marriage" was written by him; that he practiced polygamy as well as fornication. There is some evidence that he realized the evil results of polygamy, a system that had been invented merely in order to sanction the evil practices of himself and his intimate friends. But Smith (alas for the anti-mormon cause) was murdered by an enraged mob in June, 1844, shortly after he had surrendered to the Illinois magistrates. As a result his crooked ideas were not officially condemned, nor did the "prophet" receive an opportunity to follow up his alleged recantation of the law of "celestial marriage." Smith became a martyr to his followers. And his successor, Brigham Young, together with the "twelve apostles," worked out the original system with all its logical inferences.

The Two Factions

The Mormons were divided into numerous groups, of which only two survived: the Utah Mormons under the leadership of Young, and the (now) Missouri "Saints" under the son of Joseph Smith. The latter faction, known as Josephites, or "The Reorganized Church of Latter-Day Saints," felt the restraint put upon them by their Christian environment in the East to the extent of their repudiating polygamy altogether. They have since put forth brave efforts to fasten the guilt of polygamy onto the sister-body that, under Brigham, went to Utah which was at the time unoccupied Mexican territory where the system could be practiced to the heart's

content. But the facts are overwhelmingly against their contention. Not only that Smith undoubtedly wrote the "Revelation on Celestial Marriage" (64. 1) (65. 1); but of Joseph's followers twenty thousand went with polygamous Young over against one thousand who went with the Josephites (64. 2); in fact, polygamy was taught and practiced by all the original twelve apostles and by at least six factions of the church as it became disrupted at Joe's death (64. 3). Moreover, prominent leaders of the early Josephites have admitted the Josephite origin of the doctrine (64. 4); whereas the denials by later Josephites prove to be flimsy upon closer scrutiny (64. 5); and they also "are often rather vague and uncertain in fixing the responsibility for polygamy and the time when it was introduced into the church" (64. 6).

What Constitutes Mormonism

There are, then, certain differences between the teachings of the Brighamites and those of the Josephites. These center chiefly around prophetic succession and polygamy. The Josephites claim that the President of the Church must be "of the seed of Joseph Smith." Shook has wittily remarked, "It appears to me that if they would split the difference they would have about the truth, and that, as it now stands, the Josephites have the president and the Brighamites the church." Another convert from the re-organized church, however, repudiates on good grounds the alleged hint of Joseph Smith that his son should succeed him (66). While the Josephites

admittedly were without the President from 1852, the year of their organization, until 1860, when Joseph's son joined their ranks (67. 1). Where, then, was the "Church" from 1844-1860, if the Josephites are right?

Again the Josephites reject polygamy; but this is just as illogical on their part as is the Utah rejection of the "Inspired Translation" of the Bible which the Josephites accept (68. 1).

The Josephites reject *in toto* the Adam-god doctrine of the Brighamites (64. 8); but they do believe in many gods, and gods with flesh and bones, as does the Utah group (68. 2).

Thus the differences are few and—with the exception of the Josephite rejection of polygamy—insignificant. Both groups hold before the public misleading documents supposed to state their beliefs but in reality concealing them. "But the real beliefs," to quote a lifelong student of Mormonism, "are essentially in common, as follows: "Smith a prophet; continuous revelation through him and others; the Book of Mormon and Doctrine and Covenants as such revelations; the Pearl of Great Price as translated by Smith, parts of which are parts of the "Inspired Translation" by him; more revelations yet to come—at least equal to the Bible; Melchisedec and Aaronic priesthoods; gathering; tithing; flesh-and-bones God; many gods logically involved in this (but not often advocated by Josephites); Christ and the Spirit (but not Bible conceptions); sin a necessity for man; hell a saving agency; salvation through

works instead of by faith in Christ; baptism (immersion) essential to salvation; pre-existence of all men; apostasy of the Christian church; authority; organization of the church, on their style; punishment after death temporary and measured by sins; premillennianism; the Bible defective and practically superseded by their revelations; their President alone the mouthpiece of God, etc." (68. 3).

A Mixed Religion

Quite a list of rarities; yet one that does not lay claim to completeness. As to that, Rev. Van Dellen agrees with Beadle that their system contains elements borrowed from such widely divergent sources as Christianity, Judaism, Mohammedanism, Fetishism, Buddhism, Manicheism, Methodism, Campbellism, Arminianism, Chiliasm, Communism, etc. And he adds, "It would not do, of course, to trace all of these errors one by one. Anyone desirous of doing this ought to write a voluminous book on the doctrine of Mormonism alone, and in it discuss welnigh all religious sects of earlier and later times (69. 1)." Mormonism, in point of fact, has been developed and founded upon a few basic tenets as time went on. It is by this time next to impossible to give a concise view of its many heterogeneous elements. Its earlier advocates were anything but theologians. Bearing in mind, therefore, that Part II of the present volume affords an opportunity for quoting Mormon authorities on individual points of doctrine, we may well satisfy ourselves at this stage with baring the

roots of the system. This will amply and conclusively reveal that Mormonism is on a level with other religious fads of the day in denying the four leading principles of the Christian religion. These, it will be remembered, have been stated to be: (1) that God is supernatural; (2) that the way of salvation has been supernaturally revealed; (3) that a supernatural Savior has been provided by God; (4) that salvation is a supernatural work.

Mormon Phallicism

It is well known that many pagan religions have arrived at what Paul describes in Romans 1 as the logical outcome of heathenism, the deification of the sexual life. Thus many ancients deified the steer as an emblem of fertility. The refined Greeks had their temples for pederasty. Popular Hinduism of today has traveling temple cars with grossly sensual carvings; while dancing-girls, the professional prostitutes of India, are supposed to be married to the gods in whose temples they serve (5. 5).

With Mormonism polygamy was not an afterthought; it was one of the first thoughts that entered into the lustful brain of Joseph Smith when he perceived that certain people could be made to believe in him as a prophet. But the "doctrine" was at first communicated to a few select of the inner circle only; the surroundings in New York, Ohio, Missouri and Illinois were too antagonistic to it (64. 9). And to the very end of Joseph's career (April, 1830 to June, 1844) it was understood that this "strong meat"

was not to be fed to "the Gentiles," who were to receive only the "first principles" (64. 10). The first public announcement of polygamy was in Utah, in 1852 (64. 11) (65. 2); and here also it became a popular hobby. Nor was the practice officially abandoned till after a long legal battle. While even after President Wilford Woodruf published his manifesto against polygamy because of strong government opposition (1889), it was practiced in secret. At the present time it may not be widely practiced; it may be true that "the average young Mormon has no use for it." It is also true that Mormon missionaries, when pressed for an answer, will say, "We believe in it, but we do not practice it." And since the Mormon belief is that a polygamous priesthood is to rule the earth, it is on good grounds held that the old Danish Mormon was correct when he stated that loud denunciations of polygamy from the Salt Lake City tabernacle are "yust to fool the Yentiles" (70. 1). There is, for that matter, an increasing disregard for all Mormon doctrine among the rising generation in Utah. To many the "church" in which they have been born simply means business, and politics, as, indeed, it largely is (70. 2).

The Doctrine of Polygamy and its Development

The Mormon theory of polygamy may have followed in the wake of its practice, but it has become an integral part of the doctrine.

Elder William Clayton, who was the confidential clerk of the Prophet, told in his affidavit what he

learned of Joseph Smith concerning it in these words, "Of him I learned that the doctrine of plural and celestial marriage is the most holy and important doctrine ever revealed to man on the earth, and that without obedience to that principle no person can ever attain to the fulness of exaltation in celestial glory" (64. 12). This does not mean that "Joe" Smith desired or allowed people to live in promiscuity without due regard to the wishes of the Prophet. In his *Diary* he wrote (Oct. 5, 1843):

"Gave instructions to try those persons who were preaching, teaching or practicing the doctrine of plurality of wives; for, according to the law, I hold the keys of this power in the last days; for there is never but one on earth at a time on whom the power and its keys are conferred; and I have constantly said no man shall have but one wife at a time unless the Lord directs otherwise" (64. 13).

This statement is in full harmony with the guarded language in which the Book of Mormon, as early as 1830, hinted at polygamy. After the statement (introduced by the usual *Behold* for which the book is noted) that "David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord," the people are admonished not to "do like unto them," but to keep my commandments." But this passage is followed by words that leave a loophole: "For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things" (71. 1). The Josephite exegesis that the word

"otherwise" here means "in other words" is plainly born of embarassment; the evident import of the clause is in full accord with the Diary passage.

The *Doctrine and Covenants* which was written at a later date by Smith, when opposition to the doctrine had sufficiently waned among the "Saints," contains a "Revelation on the Eternity of the Marriage Covenant, including Plurality of Wives. Given through Joseph, the Seer, in Nauvoo, Hancock County, Illinois, July 12th, 1843." Here the plural wives of David and Solomon are stated to have been given by the Lord. Here also this noted passage occurs: "And again, as pertaining to the law of the Priesthood: If any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then he is justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else. And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him, therefore is he justified" (72. 1).

These references, although the last one has been removed from the *Doctrine and Covenants* by the Josephites, prove that the real Mormon doctrine on this point is taught in Utah; and they corroborate the evidence that the Revelation on Celestial Marriage (Part II, *sub* Seventh Commandment) came from Joseph.

The Theory Back of Polygamy

The question arises why this doctrine is considered so highly important that it clings with tenacity even after its practice has been officially suspended. We shall give the answer to this question in the words of Rev. Van Dellen: "Closely related to this installation in the priesthood is their marriage for time and eternity. Mormons, namely, proceed from the thought that a marriage that has been solemnized only for the earth does not count. Husband and wife must be united for eternity. This conception, too, is the result of their view of God. Since the gods themselves marry, and bring forth children, and the 'saints' will be gods by and by, it is apparent that they must be united in wedlock for time and eternity. And from this truly Mohammedan conception of life and death it follows also that they have arrived at polygamy. 'Be fruitful and multiply' is the great commandment according to Mormonism. Upon its keeping depends the future glory, hence it is so natural that immoral customs have been arrived at. Moreover, woman cannot be saved without man; and therefore it is the man's duty to take pity on those who without him cannot attain to the greatest glory. When hereafter he reigns a king in a new world, his wives will be enthroned as queens at his side" (69. 2).

The doctrine as contained in Smith's "Revelation on Celestial Marriage" contains two elements. The first is termed *plurality of wives;* the second, *spiritual wifery* (64. 14). Marriages are not valid for

eternity except there be spiritual affinity, and such marriages can be solemnized only in the Mormon secret temples (recently increased in number by the opening of the Mesa Temple in Arizona, "a work of art unexcelled in its simple grandeur" (73), and the ninth Mormon secret temple (70. 3). What wonder then, if a man discovers after some years of married life that there exists spiritual affinity between himself and some other woman, that he betakes himself to the Temple in order to be "sealed for eternity," if not for time *and* eternity, to his newly discovered attraction? Or, what wonder that even women who have been taught since infancy that man is to be woman's savior, defend the doctrine, and would rather share eternity as polygamous wives in the highest glory than occupy the rôle of servants in the hereafter?

The gods of Mormonism are "big men, like Brigham Young," graduates, one might say, of the school of human life, and post-graduate students in the sacred science of procreation. One of the earliest conspirators with Rigdon and Smith was Parley P. Pratt, who was converted to Mormonism and became a missionary in August, 1830 (63. 1). This "saint" wrote the following on our subject: "O candidates for celestial glory! Would your joys be full in the countless years of eternity without forming the connections, the relationship, the kindred ties which concentrate in the domestic circle, and branch forth, and bud and blossom, and bear fruits of eternal increase? Would that eternal emotion of charity and

benevolence which swells your bosoms be satisfied to enjoy in 'single blessedness,' without an increase in posterity, those exhaustless stores of never ending riches and enjoyments? Or, would you, like your heavenly Father, prompted by eternal benevolence and charity, wish to fill countless millions of worlds with your begotten sons and daughters [sic!], and to bring them all through all the gradations of progressive being, to inherit immortal bodies and eternal mansions in your several dominions?" And a little further, "The eternal union of the sexes, in and after the resurrection, is mainly for the purpose of renewing and continuing the work of procreation" (74. 1).

Endless, aimless procreation. If that is not the religion of phallicism, what is it? Meanwhile the manner in which the saintly lords in Utah exercised their "eternal benevolence and charity" in anticipation of greater bliss to come, may be learned from the sober, but eloquent and heart-rending tale in Ann Eliza Young's *Wife No. 19* (65).

Polygamy Influencing the Entire System

The hankering after sexual indulgence that characterized Smith, Young, Orson Pratt, and other founders of the Mormon system, resulted in the doctrine of polygamy. This in turn became so basic to the theory that polygamous marriage was transferred from life on earth to that in heaven hereafter. And the latter again influenced the entire view of heaven

and God whose dwelling-place heaven is. And since one's view of God naturally determines his conception of sin against God, of salvation from sin, and of Christ the Savior, it becomes evident that the phallicism of Mormonism is responsible for the strange mixture of doctrines that seem to be borrowed from everywhere and nowhere. Since the highest conception of bliss is that of begetting sons and daughters, God Himself becomes a polygamist. Not only that: men who attain to that blissful state hereafter, have reached the pinnacle, and are gods themselves. Thus a gross *polytheism* is taught. Every god was a man on earth at one time. The gods and their wives beget children as spirits; these spirit-children are waiting for an opportunity to come to earth in order to receive bodies. Hence the duty of every woman to be married, and of every man to beget as many bodies as possible. The doctrines of the *pre-existence* of the human soul and of the duty of polygamy are thus seen to be closely interwoven. Is it a marvel that Mormon missionaries will state that "we hope for a better day when polygamy will again be practiced"? The gods being conceived as such, Christ becomes the ordinary child of Adam-god and one of his wives. He cannot be a Savior in any sense. Nor is sin against a once earthly and still human god anything so very dreadful. Man becomes his own savior. Salvation, of course, is obtained only in the Mormon pathway. Hence an authoritative priesthood with baptism that is absolutely necessary unto

salvation. And this again results in the doctrine of *baptism for the dead.* Mormons are kept busy looking up their genealogies, and some have been baptized "by proxy" (always by immersion and in the secret temples) fifty and more times for the benefit of their "gentile" ancestors.

Mormonism a Secret Society

We should add that Mormonism is a great oath-bound secret society with oaths that resemble closely those of the Masonic Order (75). This is not a surprise since Smith and all the early Mormons were at one time members of the Masonic fraternity (59. 10) (69. 3). And this religious secret society has far reaching political aspirations. Ever since "Brigham Young was busy in New York and nearby States urging the election of his prophet [Smith] as President of the United States" (76), the "Saints" have had ideals of a Mormon government of the world that is equaled only by the most fanatic popish aspirations. "The Mormon Church, it is alleged, is wide-awake in all our Western States, its policy being to purchase desirable lands in valleys, and then sell them to the faithful on easy terms. According to the last census the Mormons have increased in greater proportions than any other religious body, there being 403,000 of them, as against 215,000 ten years ago. With but few more states under their control, we are told, they will have political supremacy in the United States Senate" (77). That was in 1920. And their political power is not on the wane, but rather increasing. A

mere reference must suffice here, as we are already trespassing upon the scope of our book (70. 4).

We shall only add that the wish of Doctor James H. Snowden is at present far from materializing. Doctor Snowden wrote *The Truth About Mormonism,* in which he expresses the hope that the Mormons may eventually "quietly drop the Book of Mormon together with their other inspired books," with "Joseph Smith as a prophet" and "pagan additions to their doctrines." By so doing "they might in time become a recognized form of Christianity and take their place in the circle of the Christian brotherhood." This "calm and cautious" view, based upon the modernistic spirit that prevails among Mormon youth, is, of course, hailed by such a periodical as *The Christian Century* (78). Sad to say, however, that the vehement opposition encountered from orthodox Mormonism by such evangelical missionaries as the Reverend Nutting and Mrs. Lulu Loveland Shepard convince us that this is among the *pia desideria.*

Mormonism and the Bible

Charles A. Shook, whose thorough studies in Mormonism have been frequently referred to in these pages, quotes Shakespeare as follows:

> "In religion,
> What damned error, but some sober brow
> Will bless it and approve it with a text,
> Hiding the grossness with fair ornament."

Very true; and eminently applicable to Mormonism. Well I remember a former schoolmate of the Christian School in my home town across the Ocean who, with his wife, had been "converted" by two Mormon missionaries (I have met them abroad in two cities of three in which I have lived, as well as in three towns out of four in which I have dwelt in this country; where, in fact, do they not penetrate?). He had swallowed the system, line, hook and sinker. Both he and his wife defended polygamy ardently. That the Bible predicted the arrival of the Book of Mormon he "proved" from *Ezekiel 37:16-19.* "Is not the Bible the stick of Judah?" he exclaimed triumphantly. "Then the Book of Mormon must be the stick of Ephraim!" I have since read this in one of the chief Mormon books on doctrine (79.1): merely another instance that everything may be proved from dislocated texts.

Polygamy the Mormons "prove" from *Isaiah 4:1, And seven women shall take hold of one man in that day, saying, We will eat our own bread, and wear our own apparel* [they certainly applied that literally in Utah! (65.3)]: *only let us be called by thy name; take thou away our reproach* (72.3). (Contra polygamy, see Matthew 19:4-6; Ephesians 5:24-33.)

Matthew 22:30, For in the resurrection they neither marry, nor are given in marriage, is explained to mean that no *new* marriages will be made in the hereafter, hence the "sealing" must be done in this life (64.15). As if the following words, *but are as*

angels in heaven, do not exclude this artificial exegesis.

These few isolated instances may suffice to show the manner of Scripture wrestling in vogue among Mormons. References to Scripture passages refuting Mormon doctrines need not be given here, as they may be found in any edition of the Catechism under the headings where the doctrines are given (Part II).

It remains then only to point to a few passages of Scripture that seem peculiarly adapted to the system as a whole, with its apostles and revelations and "corrected" Bible passages. Such references we find in:

Matthew 7:15, Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves.

2 Corinthians 11:13, For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ.

2 Peter 3:16, which the ignorant and unstedfast wrest, as they do also the other scriptures, unto their own destruction.

Revelation 2:2, try them that call themselves apostles, and they are not.

Revelation 22:18, I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book.

VIII.

RUSSELLISM

(THE BOLD SYSTEM)

FOR obvious reasons reference to the *chronique scandaleuse* has been omitted in these chapters. We are dealing with creeds, not biographies. Besides, systems must stand or fall on their own merit. Should a man teaching a wholesome theology become guilty of certain immoral practices through a weakness of character, it would be improper to judge the theory from the practice that belied it. None the less, there is a definite relationship between tree and fruit. It is not always possible to omit every allusion to the dominant faults of character that influenced false prophets in founding their systems. Thus when it appeared that Mormonism is an outgrowth of perverse sexual ideas, it was the least we could do to hint at the lives of Joseph Smith and his early friends with a reference to the proper sources.

Boldness

It is the same with regard to the boldness of Russellism. We do not wish to enter into an examination of the business methods and the divorce trial of Charles Taze Russell (died Nov. 9, 1916). But here

was a man who under oath before the Court of Law at Hamilton, Ontario, replied to the question, "Do you know Greek?" with the words, "Oh, yes." When handed a New Testament in Greek and found unable to read the letters of the alphabet, he admitted that he was not familiar with the Greek language. Seeing that he was caught, he then admitted that he knew nothing about Latin and Hebrew; that he had never taken a course in philosophy, or systematic theology, and that he had never attended any of the higher schools of learning (86. 1). And yet this man calmly pronounced all Bible translations unreliable (87. 1); claimed to be the first one to understand the Revelation of St. John (88. 1); pronounced that Jesus meant him alone when he spoke of "that faithful and wise servant whom his lord hath set over his household to give them their food in due season (87. 2); and asserted that it would be more profitable to read his six volumes of *Studies in the Scriptures* without reading the Bible by itself than to read the Bible without said six volumes (87. 3).

Surely it is but using mild language to call this bold. Now Russell was not the only bold impostor. His "correcting" Bible translations reminds of Joseph Smith, as his adding to Bible texts puts us in mind of Mrs. Eddy. But with Russellism *boldness* is the most prominent feature. Russellism has neither the alluring speculations of Theosophy, nor the healing bait of Christian Science. The system appeals to that class of men who, without education, love to parade Greek terms before dumbfounded listeners and thus

to silence if not convince them. Russellism is above everything *bold*. *Bold* was Russell's reference to ministers in general as either deceived or blameworthy for "covering and hiding those errors [in the Bible translations] from the people" (87. 1); *bold* his short, quick, sight-seeing journey around the world followed by a monster gathering in the New York Hippodrome, where the work of Christian missionaries was promptly and cursorily denounced (89. 1).

Nor has this *boldness* been limited to the founder of "Millennial Dawnism." His successor, ex-judge J. F. Rutherford, freely styles ministers of the gospel as a class "ecclesiastical hypocrites," and refers to the churches one and all as "Babylon." *The Messenger,* an official organ of the I(nternational) B(ible) S(tudents) A(ssociation), loves to speak of "preachers" as "dumb dogs." Fairly, the popular literature and radio addresses by Russellites abound in passionate language and vituperation in the direction of "the Devil's organization." One cannot escape the impression that this deluge of abuse serves the purpose of covering up the system's poverty of constructive thought. As has been aptly said of the founder, "Mr. Russell takes a drop of an idea and diffuses it into an ocean of verbosity."

Method of Procedure

The Russellites promulgate their doctrines by means of a twofold method. They do not merely teach their own ideas, as do Spiritists and Christian

Scientists. Far less do they invite all religionists to stop and behold the unity of all that is vital in the various religions, as do Theosophists and Bahais. No, their method consists of loud denunciations of the doctrines of Christianity; and with this goes the setting forth of their own doctrines over against these. For this reason we shall, in dealing with the bold system, follow the line of thought presented in our second chapter; to-wit:

1. God is supernatural;

2. the way of salvation has been supernaturally revealed (the supernatural character of the Bible);

3. a supernatural Savior has been provided by God;

4. salvation is a supernatural work.

We shall see in how far Russellism teaches doctrines that are antagonistic to these cardinal truths of Christianity, and why it so bitterly hates the supernatural as confessed in all creeds of the churches.

We can pass up the first point. Russellism does not deny the supernatural character of God, as do the frankly pantheistic systems of the day. Neither for that matter do Judaism and Islam though they are not Christian. It has been stated in Chapter II that Christianity stands alone over against all autosoteric religions in holding to the four points together. Russellism, though confessing the first point, denies all the other three. We shall take up these three points in their order.

I. Russelism Destroys the Supernatural Character of the Bible

It is impossible in our age to propagate a "new" religious system and ignore the Bible. And herein "the book of mankind" shows its incalculable strength; even its deadliest foes have to simulate friendship in order to get a hearing. This principle was well understood by Charles Taze Russell. In his bold way he vehemently called to account those that openly attack the divine inspiration of the Bible. In frank opposition to the theory of evolution Russellism rivals an older anti-Christian system which it resembles also in other points, viz., Seventh-Day Adventism. But Russellism's professed championship of the Scriptures hides a thorough-going rationalism. Always what appears reasonable to the Russellite mind is of greater importance than Bible teaching. In a pamphlet by J. F. Rutherford the doctrine of eternal torment is said to be impossible because (1) it is unreasonable, (2) it is repugnant to justice, (3) it is contrary to the principle of love, (4) it is wholly unscriptural (90. 1). Meaning, of course, that the author's sense of justice and conception of love are determined by his reason, and that the scriptures are made to coincide with the pre-established findings of his reason. That this rationalism is fundamental with the system appears from the opening pages of the six volumes that boldly claim to be a better key to the Scriptures than "the testimony of modern theologians and that of the so-called Early Fathers." We read there, "Since

skepticism is rife, the very foundation of true religion, and the foundation of truth is questioned often, even by the sincere. We have endeavored to uncover enough of the foundation upon which all faith should be built—the Word of God—to give confidence and assurance in its testimony, even to the unbeliever. And we have endeavored to do this in a manner that will appeal to and can be accepted by reason as a foundation. Then we have endeavored to build upon that foundation the teachings of Scripture in such a manner that, so far as possible, purely human judgment may try its squares and angles by the most exacting rules of justice which it can command" (88. 2). "There is a little vagueness, and a good deal of confusion in this passage, hovering about the word 'foundation.' For instance, there seems to be some little mixing of ideas that are in their nature incompatible in the statement that the word of God is 'the foundation *upon which all faith should be built,*' and yet the writer has uncovered enough of this foundation to give confidence and assurance in its testimony, *even to the unbeliever*—that is the man who has no faith! How can a man get 'confidence and assurance' from what he does not believe? But one thing is clear in the passage, namely, the writer builds his teachings of Scripture on the foundation of reason, and endeavors to make it possible for '*purely* human judgment' to try its squares and angles.' Human reason is his guide, not the Spirit of God. He sets out with the intention of making Scripture square with human reason. The ordinary

rationalist, because he cannot square the word of God with human reason, rejects it; but here we have a rationalist who undertakes to make the word of God acceptable to human reason—to the mind of fallen man, the 'unbeliever' (91. 1)." In these words Mr. Burridge has ably summed up the situation. From Russell's introductory words we may learn why translations are arbitrarily changed; why words are put into our Lord's mouth that are glaringly contradictory to anything ever spoken by Him (see the imaginary discourse between Jesus and Nicodemus) (88. 3); why Russell, after stating that the Bible is a revelation from God, says, "let us examine the character of the writings claimed as inspired, to see whether their teachings correspond with the character *we have reasonably imputed to God*" (88. 4). To quote J. H. Burridge again, "It is quite true that a revelation from God to His intelligent and responsible creatures might reasonably be expceted, and we can scarcely conceive aught else. But to suppose that such revelation would justify, by its nature and contents, and be in accord with the anticipations of human reason, is to deny the depravity of human nature; it supposes the mind of man of paramount authority with the word of God, and renders such a revelation unnecessary. For if it were possible for man to anticipate what is revealed, the need of revelation would be much less, if needed at all. As another has said, 'the very idea of revelation supposes that it would contain things that the human mind could not conceive without it'; but it is these very things that men object to, if they do not posi-

tively reject them. Such is the rationalism of unbelief" (91. 2).

Russellism, then, destroys the supernatural character of God's revelation. In this it stands with all pagan religions in opposition to the united testimony of Christendom. That it loudly speaks of the Bible as the word of God cannot blind us to this fact; that it boldly condemns those who have studied Hebrew and Greek for believing that the congruent versions of the Scriptures in all modern languages are true to the original, can only emphasize the fact that Russelism holds before the people as inspired a Bible that has been first submitted to the opinions of "we who have the light." Let us be as charitable as possible, and not ascribe this attitude to wilful deception on the part of the system's leaders: we shall at least have to acknowledge the terrific pride of the natural mind which asserts that the Bible must teach doctrines that are in agreement with "the character we have reasonably imputed to God"; and which, without knowledge of the original languages proceeds to style "hypocrite" whoever refuses to bow before the authority of a given Russellite's "Concordance."

II. Russellism and the Supernatural Savior

Like Arianism in the fourth century, Russellism states that the Son of God is a created being. To Russellism he was Michael the archangel. This archangel became a man at the birth of Jesus, thus losing his angelic nature completely. Thus Russel-

lism rejects the divine nature of Jesus Christ. He may have been a secondary God, but "he was not Jehovah God," as a favorite Russellite saying has it. That even a Harnack has stated, "Had the Arian doctrine gained the victory, it would in all probability have ruined Christianity" (92. 1), means nothing, of course, to men who brush aside the entire development of Christian theology with one easy sweep. Russellism does claim, however, that it bows before Scripture. But let the reader convince himself of the evasive and superficial manner in which Russell disposed of the Scripture teaching anent the deity of our Lord. It consists of a mere reference to such texts as *John 5:30, John 14:28,* etc., in which Christ speaks of his human nature as subordinate to God; followed by a most arbitrary exegesis of passages like *Jer. 23:5, 6; 1 Cor. 2:8,* etc. Let this one sample suffice here: Of the words in *Micah 5:2* Russell says, "They can be well understood thus, 'Whose going forths have been [foretold] from of old, from everlasting [his coming and Messiahship were purposed and provided for in the divine plan]'" (88. 5). Meanwhile Russellism is strangely silent on such passages as *Romans 9:5, ... of whom is Christ as concerning the flesh, who is over all, God blessed for ever; 1 John 5:20, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.* There is but one God according to the Old and New Testament alike; if Jesus is called the true God, who could He have been but this one God, even Jehovah? While as to the alleged assertion that Jesus Christ is not called Jehovah,

Isaiah saw the glory of Jehovah, *Isaiah 6:1-3.* John states that Isaiah spoke because he saw the glory of Jesus, *John 12:41*; and of the "voice of the Lord" in *Isaiah 6:9, 10,* it is said in *Acts 28:25, Well spake the Holy Spirit.* Russellites, who claim to believe the testimony of Scripture, would do well to ponder this when denying that Jesus is God, and that the Holy Spirit is God. See further for the positive side of this subject the *International Standard Bible Encyclopaedia,* under *Trinity* and *Person of Christ.*

Concerning other errors on the Person of Christ, such as the alleged annihilation of his human nature at the resurrection, see Part II, under *Mediator; Resurrection of Christ; Second Coming; Heaven.**

While the reader, in going over these citations, will see at the same time—

(*a*) that Russellism hopelessly distorts the views held by the Christian churches on the relation between the two natures in Christ†;

(*b*) that the denial of Christ's human nature in the state of exaltation quite logically led Russellism to the teaching that Christ will not visibly come again, but already did return invisibly (Part II, Second Coming).

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* In reading these citations the remark of Professor W. G. Moorhead should be borne in mind that "Millennial Dawn" is "a mixture of Arianism, second probation, restorationism, and the Swedenborgian method of exegesis of Scriptures." (Remarks on "Millennial Dawn," The Christian Fundamentals League, Los Angeles, California.)

† A lecture on "Things the Clergy Never Tell" by H. E. Pennock of New York City, "regularly assigned to the staff of I. B. S. A. Lecturers" was advertised on a sheet with these words among other statements: "There are some clergymen, no doubt, who are really sincere in thinking that Jesus was his own father, and the Almighty is the son of Himself; and that each of these is a third person who is the same as the other two, and yet different from them." Could this be surpassed for ignorant and misleading representation of the doctrine of the Trinity?

III. Russellism Denies that Salvation is a Supernatural Work of God's Grace

Logically many points may be subsumed under this heading which is really given with the foregoing. For instance:

1. If the Mediator was not a divine (supernatural) person it must follow that his mediatorial work is of less than infinite value.

2. If God has not provided a supernatural Savior for the fallen race it must be that man was not so utterly sinful but he, given certain conditions, could be saved by a natural process (autosoterism).

3. If Jesus Christ is not a divine Redeemer, and if man has not fallen beyond repair (apart from a supernatural saving work) it follows that an eternal torment would be an unjust retribution for rejecting the work of Jesus; and also too severe a punishment for the not deadly character of sin.

Now all this is exactly what Russellism teaches, as we shall proceed to show.

1. Atonement.

Like Christian Science Russellism ignores the Hebrew and Greek meaning of the word *atonement,* splitting it into three words, and arguing from the idea it puts into these three Anglo-Saxon words. Hence "Pastor" Russell wrote a volume of 500 pages entitled, *At-One-Ment Between God and Man.* Like his other writings, the book does not limit itself to the question in hand (on which Russell had little to

say), but brings every Russellite hobby into direct or remote relation to the title. The first chapter on *The Fact and Philosophy of the Atonement* makes sorry reading. Not only is it disproportionately brief, and unphilosophical, and dwells at length on the theory of evolution—something that should have been done in another connection—but what little "philosophy" there is, is unscriptural. According to Russell the atonement consists of two parts, a divine and a human. But the Scriptures speak of the atonement as being so complete in the sacrificial work of Christ—see f. i. *Romans 5:10, 11*—that man's part is not the establishing of the atonement or some part thereof, but the mere entering into the atonement perfected by Christ—see f. i. the passive form *Be ye reconciled to God* in *2 Cor. 5:20:* all that man is to do is to receive by faith, to embrace, the redemption in Christ and thus to have himself reconciled (Cpr. Hodge, Meyer, or Van Andel *in loco*).

But Russell conceives of the two parts of at-one-ment as:

a) a work of reconciliation by the man Jesus; and

b) man's returning to God by his own free will, the condition for such returning having been made by the part of Jesus.

Concerning Point (*a*)

Not unlike the Mormons, Russell conceives of Jesus' work as having removed the penalty of death which resulted from Adam's sin. Here again we meet with an inconsistency inasmuch as Jesus is only one man,

although a perfect man. How the death of Jesus, even though voluntary and not a penalty for sin in His case, could serve to remove death not only from the one man Adam, but also from all his posterity, neither Russell nor Rutherford as much as attempt to explain (88. 6) (93. 1). They merely assert it. And this inconsistency is all the more glaring since Russell denies that Jesus in His human nature was the second Adam, the new head of the human race (Part II, *Mediator*). All that Russell needs in order to crowd this into his system is a reference to *1 Tim. 2:6, a ransom for all.* That it does not fit into the rest of his system does not bother him one whit.

Relative to Point (*b*)

Russell teaches that the great work of atonement has not been completed by the death of Christ, the latter being merely the ransom, the price that set free from death. Atonement is also "the bringing into harmony or at-one-ment with God of so many of his creatures as, under full light and knowledge, shall avail themselves of the privileges and opportunities of the New Covenant." And this work of atonement "will be completed with the close of the Millennial Age" (88.7). Yes, Russellism with its merely human Jesus destroys the character of Christ's mediatorial office to such an extent as to include the church with Jesus in the name Mediator (Part II, *Mediator* [*what?*]); the "little flock" [Russellites] "are privileged to be reckoned as joint sacrificers, joint mediators, joint reconcilers, joint at-one-ers" (88. 8); "willing to lay down their lives

in God's service; who, because thus copies of their Savior, shall by divine arrangement be privileged to be his joint-heirs in the Millennial Kingdom and partakers of his divine nature" (88.9).

2. *Autosoteric Utterances.*

It will have become evident from the above that the autosoteric character of man's salvation is given with the denial of the divine character of the Mediator and the infinite value of his mediatorial work. We shall therefore limit ourselves at this point to one or two brief citations.

Romans 5:18 is thus quoted by "the great Paraphraser" Russell: "For as through the disobedience of one man [Adam] many were made sinners [all who were in him], so by the obedience of one man [Jesus] many [all who ultimately shall avail themselves of the privileges and opportunities of the New Covenant] shall be constituted righteous" (88.10). He speaks of "the Church which already has received the Atonement [accepted the divine arrangement] and come into harmony with God, and . . . nevertheless . . . waits for her share of the completed work of the Atonement, in her complete reception to the divine favor" (88.11); and he states "that this offer of salvation is a great boon and should be promptly accepted and that its terms are but a reasonable service (88.12).

In the same manner J. F. Rutherford describes the process of man's salvation in a genuinely autosoteric manner. It is always man who acts first, and God

Who accepts man's efforts. Even such passages as *John 6:44* and *John 3:7* which lay emphasis upon the work of God are twisted into their autosoteric opposite. Thus the first named passage—*No man can come to me, except the Father that sent me draw him*—follows the discussion of man's giving his heart to the Lord. "It has pleased Jehovah, then, during the gospel age to draw to Jesus, the great Redeemer and Deliverer, those who have the desire to come into harmony with him. . . . The man now [after repentance] is drawn to Jesus by what he learns of Jesus, what Jesus has done for him, and by his own desire to follow a different course" (93.2). For reasons we do not desire to investigate, this plain and unadulterated self-salvation is mixed with pages and lengthy quotations from Scripture which seem to teach the opposite doctrine as held by the Church universal. It is the admitted *Universalism* of Russellism (88.13) that leads to this autosoterism, as universalism ever tends to do (1.3).

3. Man and Retribution.

We have now arrived at our third point. Russell's denial of the supernatural revelation in Scripture (in fact, though not acknowledged), his denial of the supernatural Savior, and his denial of the supernatural character of the work of salvation—these three lead inevitably to the denial of the doctrine of divine retribution upon those who reject God's divine

plan of redemption. This point in turn contains two elements:

(*a*) Russellism denies that man is so constituted as to be able to suffer such punishment.

(*b*) It denies that Scripture teaches the existence of a place of torment.

Perhaps the last named doctrine was the original rock of defense to Russell, from the denial of which he reasoned back to the points already discussed. It would seem that way when we consider the undue prominence given in all Russellite literature to "Satan's lie." Certainly Doctor Gray is right in stating that "its theory of the future life" is "that which chiefly gives 'Millennial Dawnism' its popularity with the natural heart, and constitutes its greatest harm" (94); just as Doctor Haldeman is correct when stating "Russellism puts a premium on wickedness" (95). Of what was first in Russell's mind, however, we need not judge. Logically, inadequate views of the Scriptures, of the Savior and of the work of salvation, must lead to erroneous views of the sinner.

As to Point (*a*)

In order to make man incapable of endless suffering Russellism has invented two arbitrary definitions. The first one is that *man is a soul, but does not have a soul;* the second that *death means destruction,* an absolute non-existence. Both are hobbies Russellites do not weary to ride. Rutherford, after stating "The

reason the Scriptures designate animals as souls is that they are all breathing creatures. Man is the highest order of animal," continues in this quasi-witty manner: "The proper definition of soul is, then, any creature that breathes and possesses the senses of sight, smell, etc., and uses them. Man is a soul. Man does not possess a soul. For instance, we say that a man has a cow; not that man is a cow" (90. 2). The "Scriptural proof" for this remarkable ingenuity is *Gen. 2:7, ... and breathed into his nostrils the breath of life; and man became a living soul.* A single text, quoted regardless of other texts, it will be noted. Why does not Rutherford read *Num. 21:4, and the soul of the people was much discouraged because of the way;* or *Matth. 26:38, Then saith he unto them, My soul is exceeding sorrowful and sore troubled?* He might then learn that the soul is indeed in the cow-class; that is, it may be spoken of with a possessive pronoun: the man has a soul! Russellites as a class have not heard of a figure of speech that is called *a part for the whole.* Tell them that you saw 200 heads of sheep in a pasture; they will conclude that the heads of the sheep had been cut off and thrown on a heap; inform Mr. Rutherford that a farmer had twenty farm hands working for him on threshing day; the honorable judge will at once (notwithstanding the Russellite pamphlet *Spiritism? Proof that it is Demonism*) have a doleful vision of hands floating through space; for man is called a soul, and that means that he is all soul.

The second arbitrary definition is that of death.

"The penalty is death, not dying; and death is the absence of life, destruction" (88. 14). To prove this definition Russell chose a very poor text when he wrote, "Had it not been for the redemption, Adamic death would have been what the Second Death is to be, viz., 'everlasting destruction from the presence of the Lord and from the glory of his power.'" For there is a marked difference between total destruction and destruction from the presence of the Lord and from the glory of his power. That *destruction* does not necessarily mean annihilation Russell might have learned from *Deut. 28:15-20, 61-64; 30:1-4.* Russell did not distinguish very well when stating that absence of life means absence of existence. Why did not our Bible Student refer to *Matth. 22:32, I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living?* Jesus here refers to the resurrection of the body, the plain implication being that since the patriarchs are *not dead as to the soul,* their *dead bodies* must needs be raised in order that the patriarchs may again live as men, that is, souls in bodies. For an able discussion of the character of death we would refer the reader to a great Dutch work (96. 1).

Anent Point (*b*)

Russellites become eloquent to the breaking point when speaking of "the nightmare of eternal torture." Consult among many similar utterances an anonymous pamphlet copyrighted in 1924 by the I. B. S. A. (97). *Sheol,* or *Hades,* according to them, should have been

invariably translated by the *grave,* while *Gehenna* means *destruction,* annihilation. Since the valley of Hinnom was a place where refuse was destroyed by fire, and this valley stands metaphorically for Gehenna, the fire of Gehenna is an emblem of annihilation. There is an eternal punishment, but not eternal damnation, far less eternal torment. The punishment consists of quietly going out of existence. The dead—those not existing!— will be *raised* [sic!] with the same thoughts they had before their destruction, and those who have not had an opportunity to hear or to appreciate the (Russellite) gospel, will live again, namely, during the Millennium. If then, following their former bitter experience of the result of evil (death, destruction), they fulfil the Christian's part of the atonement, they will enter life eternal. Should they, however, choose to live in sin once more, their "punishment" will consist of "everlasting cutting off." Where this interpretation does not fit in, as for instance in *John 5:29,* we are dogmatically informed, "this word 'judgment' is mistranslated in our Bible 'damnation' "; which, of course, settles the matter.

While this travesty upon Holy Writ may appear conclusive to those who fall before the Russellite manner of parading Greek words, such as "kolasis, not basinos, punishment, not torment," the truth is that here again Russellism contradicts itself. There can be no suffering in sheol, hades, or the grave, since *Eccl. 3:19* and *9:5, 10* declare that man in death is like the beasts, without knowledge. And yet Russellites in a far fetched paraphrase of *Luke 16:19-31* state that the

rich man in Hades represents the Jewish nation "in a condition of torment ever since [the destruction of Jerusalem]; for they have been hunted like wild animals hunted to their dens. They have been persecuted for centuries." How this state of torment could possibly be called being in Hades, when according to Russellites Hades denotes a condition of non-existence, we do not learn. But there is more we try to find out in vain. Of *Mark 9:47, 48* it is said, "This text has long been a favorite with the hell-fire screechers"—an amiable likeness of a "screecher" in the pulpit adds to the zest of what is about to be dished up and the argument proceeds as follows: "In it they think they have conclusive proof that the sinners are punished by torment in a fire which is never quenched. They argue with great warmth that the worms die not. But be it noted that the only thing mentioned as dying not are worms. Therefore, it is worms that are immortal, from their viewpoint. Nothing is said about human beings as alive and conscious in that fire."

All this is no doubt very humorous—to Russellites. But this position can only be maintained by placing *the judgment before* the Millennium (in the case of believers), or *during* the Millennium (unbelievers), and by changing the meaning of the word *judgment* into *trial,* or, "an honest chance." That this is contradictory to *Matth. 13:42, 50,* etc., and to *Rev. 20:11-15* may be considered self-evident. And this is true regardless of the question whether these texts are to be understood in pre-millennial or in non-millennial sense. And there remains the conundrum how

Russellism can admit that the wicked shall go into *everlasting punishment,* and assert that this means annihilation? For the word punishment certainly denotes an unpleasant experience. If, then, this punishment is admitted to be everlasting, what becomes of the objection to the word torment? And what is more, if the punishment consists of annihilation, how can it be an everlasting punishment? How can a non-existing, annihilated non-entity continue to be everlastingly punished? But such minor contradictions in terms do not trouble Russellites.

The Truth about Hades and Gehenna

Seeing that not a little confusion prevails anent this matter, for which the old version of the Bible is somewhat responsible, we shall here append the truth concerning these terms. Had the King James Version left the words *sheol* and *hades* untranslated, instead of rendering by *hell,* there would probably not have been so much haziness on this point, and Russellites would not have been able to improve this confusion for their nefarious doctrine. *Gehenna* means *hell;* and this is the final abode of the devil, his angels and the wicked. This is the place of eternal torment. *Sheol,* however, or *hades,* is *the state of separation,* the condition of the soul after corporal death. Here all the dead are alike in these two particulars: they are without the body, and they are cut off from communication with our world. Now this state of separation from the body and from the land of the living the Bible compares

with a local abode that is surrounded by a wall that is locked and unlocked with a key. But even in the Old Testament dispensation God's people, due to God's special revelation, understood to an extent (not as clearly as those of the New Testament period) that this one great realm of the dead is divided into two parts. In one of these the initial bliss is experienced; in the other the initial doom. The first, therefore, is the heaven of the soul, or paradise; the second the initial hell of the soul before body and soul together are cast into Gehenna. This view will be found to cover all passages concerned, including such New Testament passages as *Luke 16:26; 23:43,* and *Rev. 1:18.* It likewise leaves room for the difference between *Eccl. 3:19, 20* and *9:5, 6, 10* on the one hand, and *12:7* on the other. The first passage refers to the body of man at death; the second to the soul as being oblivious to the things of this world; while the third text shows that Russellites err in referring *ch. 3:19, 20* to the entire man as "being a soul."

Conclusion

Our chapter having become a trifle too long, we cannot enter into the arbitrary chronologies and other errors of Russellism, nor point out more of its hopeless contradictions. We turn with sadness from "Pastor" Russell to the excellent men he brushed aside in his bold ignorance as apostates: all Christians, in fact, since the arch heretic Arius. Among them are Augustine with his most tender *Confessions,* and the godly monk à Kempis, who wrote

that deeply mystic love-song of the Christian heart, *On the Imitation of Christ.* John Bunyan, too, who stuck to the Bible more closely than any uninspired writer ever did, ranks with the "hypocrites" of Russellite unholy scorn. Brave Martin Luther we find among the condemned, he who after agonies untold found peace through the epistle to the Romans with its doctrine "that a man is justified by faith apart from the works of the law," and having found that peace he strove single-handed against cardinals and emperors. And there was John Calvin, concerning whom it was said in our own day, "Whither the Bible took him, thither he went: where scriptural declarations failed him, there he stopped short" (98. 1). But why pile up immortal names? Zinzendorf, who sacrificed name and property for the love of Christ; Paul Gerhardt, the patient poet who wrote his sweetest verse when all things went wrong; George Müller of Bristol, who prayed money together from all over the world; Fanny J. Crosby, the blind hymn writer who brought the light of Christ into countless lives—all of these, far reaching differences of opinion notwithstanding, stood for that fundamental supernaturalism which Russellism repudiates. Surely, "They are the excellent of earth: In them my soul delights."

And that supernaturalism is the essence of Christianity, the very core of Bible teaching. The matter therefore becomes worse when from *The Messenger* and *The Golden Age* we turn to Holy Writ. Yet thousands are falling a prey to this vicious system.

Sound doctrinal preaching and teaching together with incessant warning will prove to be necessary preventives if we do not wish to see the church of God emptied through the specious reasonings of systems like these. Especially the flesh-enticing propaganda of this bold system should be shown up in its true character. For as to this ever canvassing Russellism, it is of all religious counterfeits the system of the illiterate, by the illiterate, for the illiterate; hence—most likely—it shall not perish from the earth!

IX.

UNITARIANISM—MODERNISM

(THE HUMANISTIC MOVEMENT)

WHEN the eminent revivalist Charles G. Finney arrived in Boston, in 1843, Dr. Lyman Beecher said to him, "Mr. Finney, you cannot labor here as you do anywhere else. You have got to pursue a different course of instruction, and begin at the foundation; for Unitarianism is a system of denials, and under its teaching, the foundations of Christianity are fallen away. You cannot take anything for granted; for the Unitarians and the Universalists have destroyed the foundations, and the people are all afloat. The masses have no settled opinions, and every 'lo, here,' or 'lo, there,' finds a hearing; and almost any conceivable form of error may get a footing." And more than thirty years later Mr. Finney stated, "I have since found this to be true, to a greater extent than in any other field, in which I have labored. The mass of people in Boston are more unsettled in their religious convictions than in any other place that I have ever labored in, notwithstanding their intelligence; for they are surely a very intelligent people, on all questions but that of religion. It is extremely difficult to make religious truths lodge in their minds, because the influence of Unitarian teaching has been to lead them to call in question all the principal doctrines of the Bible. Their

system is one of denials. Their theology is negative. They deny almost everything, and affirm almost nothing. In such a field, error finds the ears of the people open; and the most irrational views, on religious subjects, come to be held by a great many people" (100.1). Such a scathing verdict by men like Beecher, who lived and labored in that hotbed of Unitarianism, and Finney with his continental experience in evangelistic work, is worthy of attention. But besides, after half a century more of untiring Unitarian propaganda throughout the country, we can corroborate this condemnatory statement ourselves. That "the Unitarians and the Universalists have destroyed the foundations and the people are all afloat," was meant as the statement of a historical fact in 1843. It has since proved a prophecy. It was Unitarian Boston that became the nursery of Eddyism. Thousands of well-meaning folks have fallen a ready prey to the various anti-Christian cults of the day, and that without even suspecting that they abandoned the Christian faith, as the result of the work of Unitarian preachers who had "destroyed the foundations" with their empty denials.

Unitarianism and Modernism One

Denying the fundamentals of the Christian religion is like putting one's feet upon a declining slope. Unitarianism in its beginning was not nearly as radical as it has since become (101.1). Slowly on, however, it has drifted into a dull pantheism with no hope beyond a universal evolution. The history of the movement in

the United States makes sad reading.* When we learn of the manner in which Unitarians wrested church buildings and property from orthodox congregations (101.2); of how little they spend for missionary work, even after a continued existence of one hundred years, and notwithstanding their great wealth; of the early opposition of most of the Unitarians to the anti-slavery movement; of the Harvard defense of alcoholism (101.3), we cannot help but think of the words of Jude, "clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots." One thing they do engage in: they conduct a vigorous propaganda among evangelicals by means of advertising free literature in various periodicals.† "Some years a million pamphlets go out from the American Unitarian Association. Local parishes also send them out continally by the thousands" (101.4).

Of late years Unitarian tactics have changed somewhat. They now advise ministers with Unitarian convictions to stay in the orthodox churches, and work "from within." This procedure is called "strategic" by Doctor Slaten of the West Side Unitarian Church, New York; it is recommended by Doctor Palmer, the editor of the *Harvard Theological Review;* while Doctor J. W. Day, a leading Unitarian minister, writes, "A good many Unitarians are doing more good where they are than they could do anywhere else. They are undoubt-

* The scope of our work does not allow a comparison between Unitarianism and European Modernism of the last century. The intimate resemblance between them is clearly borne out not merely by their theology, but also by the hateful tactics employed against those who dissented from their views.

† Of Mormonism, which follows similar tactics, E. L. Mills writes in the (modernistic) Christian Century: "It is a parasitic religion, living off Christianty. It does not seek to convert sinners, but to make 'saints' out of church members who already have a fair degree of saintliness." (78. 2).

edly capturing strongholds that we could never carry by direct attack. They are the Modernists of Protestantism who are working from within the fold. . . We want more of them and we want them where they are" (101.5). Consequently we should not be lulled to sleep when we read that between the years 1916 and 1926 "among the Protestant bodies the two liberal denominations, the Unitarians and Universalists, suffered a decrease in memberschip, the former by more than 22,000" (10.2). Unitarians, after appropriating Universities and Divinity Schools that had been founded and endowed for the express purpose of propagating Calvinism only, now advise "liberal" ministers in evangelical denominations to use the property of their churches in order to undermine those churches "from within," that ultimately "all may be one," when the unnerved denominations shall come over in bulk.

The Universalist denomination on the American continent has been largely in sympathy with Unitarianism from its beginning in 1770 (67.2). Hence, it is but natural that strenuous and promising efforts at denominational amalgamation have been made of late (78.3). But liberalists, although no attempts at union have been definitely made until now, are just as closely related to Unitarians. They praise and use each other's textbooks reciprocally, and show their kinship in various other ways.

Aversion to Creeds

This, of course, is not saying that all modernists and all Unitarians think alike on every point of religion.

If anything is characteristic of present-day liberals, it is their profound aversion to fixed doctrine. In this, as also in other points of similarity, they do not yield an inch to the stoutest Ritschlian. "Free-thinkers" is a title these men are proud of. It may, perhaps, be said, that on the whole the Unitarian of today is somewhat more outspoken than is the average modernist in an evangelical church; and denominational "fetters" may well account for the latter's more guarded language. The general feeling on the subject is typically expressed by Dr. C. S. Wicks, for more than twenty-five years minister to the All Souls Unitarian Church, Indianapolis. Says Doctor Wicks, "We have no creed of any kind. Is it because we believe nothing or so little? No; it is because we believe so much we can find no formula to express our beliefs. To us Truth is infinite and cannot be enclosed in any statement of belief. . . . Each one of us should have his own creed, the result of his own best thinking, but he has no desire to fix that creed upon any one else. The nearest we have ever come to a creed is the Bond of Union of our former General Conference now merged into the American Unitarian Association, reading: 'These churches accept the religion of Jesus, holding in accordance with his teachings, that practical religion is summed up in love to God and love to man' " (104.1).

So much for Unitarianism. What about Modernism? Let Dr. Shailer Mathews, Dean of the Divinity School, University of Chicago, speak for Modernism. Said the Dean in an interview to Winfred Ernest Garrison of the *Christian Century* staff: "The modernist's ob-

jection to creeds is not that they formulate the intellectual aspects of a religious experience, but that they are made authoritative and final tests of such experience. . . . Most assuredly I believe that religious thinking must be clearly kept within the limits of what may be called personalism" (78.4).

It follows that it would be difficult to define the theological system of Unitarian and modernist preachers in such a manner that they would agree. They have no authoritative or representative statement. Their theology is admittedly the reflection of their religious experience, and the latter varies and changes with time, personality, and the dictates of "Science."

Basic Principles

Still, there are some thoughts that may be considered the *communis opinio*. "There is no answer to the question: What do Unitarians believe? I can only say that there are certain things commonly believed among us. So far as I know, all Unitarians affirm:

(1) The divineness of all life.

(2) The oneness of man with the Eternal.

(3) The essential goodness of human nature.

(4) The Rise of Man through a process of evolution.

(5) The universality of Revelation; not to one race or one nation have come glimpses of truth divine.

(6) The reign of Natural Law.

(7) Heaven and Hell not as places but as conditions of the soul.

(8) The primacy of reason in the search for truth.

(9) Character the aim of religion.

(10) There is but one principle in the universe, and that principle makes for good (104.1).

This *creed* (the personal creed of most Unitarians, according to Doctor Wicks (104.2),) is rather pantheistic, it will be observed. An even smaller number of articles of faith has been kept by some modernists. Bruce Barton, the celebrated author of *The Man Nobody Knows,* and *The Book Nobody Knows,* offers these "few simple things":

1. *I believe in myself,* i. e., I know that I am.
2. *I know that I am intelligent* . . . I know that my intelligence (and by *me* I mean, of course, mankind) is the highest and most powerful thing in the natural universe.
3. *Because I am, I believe God is.* A Divine Intelligence is beyond my meager comprehension . . . but I know that men and women are intelligent, and to believe that an unintelligent universe produced something greater than itself . . . this to me is absurdity.
4. *He must be* at least as *good* as I am, for He created me, and my intelligence is a tiny fragment of His own (105.1).

Methods of Denial

This unitarian modernism with its few articles of faith, when at its worst, simply brushes aside whoever

holds that the Christian faith needs more, and more solid foundations. With Doctor Wicks it says, "Already the Fundamentalists have drawn the line. On one side all the intelligence, all modern learning; on the other, sincerity, yes, but ignorance and superstition" (104.3). It sweeps past the serious work of scholars like Dr. James Orr, Professor J. G. Machen, Bishop R. J. Cooke, and announces that "everyone who has studied and thought knows that there is not the faintest evidence" of Jesus' virgin birth (see Part II). Or, it reasons the miraculous element out of the gospel by stating that "the leprosy which Jesus healed was presumably a curable skin-disease," the words, 'Peace, be still' were presumably directed to the disciples, "but the wind, as so often happens there, subsided as quickly as it had risen. . . the disciples thought that the blowing had ceased in obedience to their master's command," etc. (101.7).

But when more careful, how does this denying spirit reveal itself? Consider the following. On my desk lies a sermon, headed *Easier Inevitable,* and written by Charles Clayton Morrison, editor of the *Christian Century* (78. 5). The Introduction dwells upon the thought that Jesus was a true man; not a recluse, but "a man indeed." The first part of the sermon begins with stating, "Our hearts wish to be assured of an event so wonderful as the resurrection of Jesus. Where shall we look for our proof?" It continues by asserting that there are two kinds of evidence, even in a common law court, viz., direct and presumptive. Modernistically, the "direct evidence" is

disparaged. "If we examine the resurrection narratives, we are almost dismayed at their fragmentariness, their doubtful consistency, and the possibilities by which psychology might explain them away." Nevertheless, we are assured, there is plenty of "presumptive evidence." Such a person as Christ could not but have risen. "If there is therefore any guarantee of the resurrection, Christ is himself that guarantee. The more we know of him, the further we enter into his experience of life and sense the power of his personality, the greater miracle we feel would be wrought if he had not risen. His rising from the dead was no miracle, but the prevention of a miracle." With enhanced interest we read on. If we regret the writer's light esteem for scriptural evidence, we are glad that, after all, his religious heart forces him to admit that all-important fact of the Christian religion, concerning which Paul wrote: "If Christ hath not been raised, your faith is vain; ye are yet in your sins." But alas, we are immediately robbed of our sense of joy. No sooner has the editor of the *Christian Century* informed us that Christ must have risen; that it would have been a greater miracle had He not risen, but he continues as follows: "I would not divert your thought from the essential faith of Easter to dwell upon the mere physical details of this supreme event. I confess that my own interest in the physical details is so slight that I have hardly so much as a tentative opinion of my own. Whether, for instance, the body of Jesus literally came from the tomb, whether his appearances to his disciples were objective materializations in space and time, whether his ascension from

Olivet in which it is said a cloud received him out of their sight was physical — whether these and other such apparent statements of fact are intended to be taken as real statements of fact, or are themselves symbols of an experience impregnated with a vast faith, I leave to those who are interested in such questions to form their own opinions. To me the essential Easter event was not the upstanding of a dead body from the tomb, but the breaking of the fact upon the minds of these disciples that there was something about their Master which death could not touch, which not only survived death, but transcended death and conquered it, and that there was such connection between their world and the world to which death is an open gate that his living presence could still abide with them and guide their thoughts and plans. Stripping off the inconsequent details of the story, we have left this pith of faith which was not alone for the first disciples the great reality, but has been the great reality for those who through all the centuries have worn the name of Christ."

The sermon then continues to expatiate on the thought that is was not possible *for him* to be holden by death—the text is Acts 2:24—since it was a moral demand that he should rise; and it winds up by giving this hope for eternal life that you may and should "accept his human life as your life, his way of thinking about God and man as your way of thinking. To accept Christ is not to believe any doctrine, but to commit yourself to his way of life, to accept his way of life as your way of life, to go with him on the path of service and self-denial and temptation."

This is a true sample of modernist preaching. There is no telling what the preacher means by a resurrection without "physical details," and it is perhaps as well for himself that he has not attempted to inform us; there is no telling whether the "essential Easter event" of a living presence that could still abide with them in their world, must be understood after the manner of our friends the Spiritists (what is the difference, just what there is and how it is, as long as you are informed that there is "something"?); and you should not probe the truth of the assertion that this unnamed "something," with or without "the upstanding of a dead body(?!) has indeed been "the great reality" of Christians "through all the centuries" (they are dead and gone anyhow, and have only left a few worthless doctrinal treatises on the subject!). This, we repeat, is a typical sample. This playing with words—akin to the Glossary of *Science and Health,* and born of aversion to doctrine—might be multiplied from sermons by Paul Hutchison, Alfred Wesley Wishart, and others. But to what end? The sample we gave is by the editor of the foremost "liberal" weekly in the country. It came after two series of sermons, one by America's twenty-five "Peers of the Pulpit," the other by representative British pulpiteers. Then someone raised the cry, And now, let us see what the editors can do themselves in that line. Doctor Morrison's sermon may be thought as good a specimen as modernism has to offer. Meager unitarian modernism! we are forced to exclaim; and poor people who are thus deluded!

Nothing New in Modernism

These writers love to refer to "the modern mind" as if it were something altogether novel and superior to the unscientific mind of the barbarous age of which they have but just made a finish. The truth is that their entire system is hoary with age. The *Aufklärung* in the eighteenth century may not have a phraseology as replete with terms borrowed from the dogma of evolution, but its ideas on all points of weight were substantially the same. Ernest Gordon in his chapter *Modernist Antiques, or The Old and the New Enlightenment* (101. 6) has gone to the trouble of putting side by side citations from the eighteenth century liberalists and from our twentieth century modernists: the similarity is more than accidental. And Doctor Dowkontt has given page after page of parallel quotations from *The Age of Reason* by the American deist Thomas Paine (1793) and from Harry Emerson Fosdick's *The Modern Use of the Bible* (1924)—and the two are as identically the same as two books by different authors could well be expected to be (106).

Nor is this all there is to be said. Unitarians, according to the church-historian Professor Walker, are "of a decidedly Arian tendency" (102.1); and that modernists are Arians the present writer has shown in another connection (103). As such they are related to Russellism as two branches growing out of the same trunk. Russellism is the type of Arianism that claims to believe in the inspiration of Scripture, and proceeds to twist its teachings into their opposite; Unitarianism

is that form of Arianism that comes out in the open and denies the inspiration of Scripture.

Worshiping at the Altar of Science Falsely Called

The idol of Modernism is Science with a capital "S". That there is no such being makes little difference to men who have long since learnt to conceive of God as an impersonal entity (Part II, Prayer). Whatever the majority of men calling themselves scientists decree to be the findings of "Science" is accepted without questioning. See, for instance, Doctor Wishart's sermons on *Evolution and Religion* (107). The dogma of evolution is never questioned in such pulpit efforts; nor is any possible doubt admitted as to whether evolutionism rests indeed upon proved facts. Unitarians and modernists have a way of writing about the old-fashioned who still believe that man came into being by an act of divine separate creating as though it is too hopeless to talk to such benighted ignorami. Now the doctrine of evolution agrees remarkably well with the Unitarian ideas concerning man. But should not our sermonizers figure with the fact that an increasing number of not mere theologians,but of scientists in our own land are following in the wake of leading European scientists who are either flatly opposed to the entire doctrine, or, at the least, admit that it is based upon philosophical premises? Does it mean nothing when a physicist like the Nobel prize winner, Dr. R. A. Millikan, says: "The pathetic thing is that we have scientists who are trying to prove evolution, which no scien-

tist can ever prove. Now I do not want you to think that I am on the other side. I am not. I am only asking for more caution"? Among European scholars who have rejected evolutionism are Professor Broman (Sweden), Professors Virchow and Kuehnemann (Germany), Professor Wieth-Knudsen (Norway), Professors Ethridge and Lionel Beale (England), Giorgio Bartoli, Ph.D., D.Sc., D.D. (Italy); while in France Professors Yves Delage and Contéjan admit that they are evolutionists for philosophical reasons, although the theory cannot be proved scientifically. In Canada Sir William Bell Dawson, president of McGill University, opposes the theory of evolution from a geological viewpoint. In the United States Professor George McCready Price has done so for thirty years. But in the Introduction to his *The New Geology* he had to remind the reader that his arguments have not been answered. The names of American scientists who are opposed to evolutionism are by this time well known, such as Professor Thomas Hunt Morgan of Columbia University, A. W. McCann, Professor L. T. More, Dr. Austin H. Clark of the Smithsonian Institute. From the Romish side we mention Warman, and Sir Bertram Windle. All these are names of scientists, many of them of international fame. The list is not complete, the writer not being a scientist. Nor need we point to the works of theologians, some of whom have contributed valuable criticisms from a scientific standpoint, such as Bavinck, Kuyper, Townsend. Others have written careful criticisms from philosophical, theological, ethnological and other viewpoints, such as

E. Y. Mullins, Griffith Thomas, John F. Herget, or the Romanist Albert Muntsch.

We realize full well that the mere mention of such names is no proof against the theory of evolution. We only wish to state that it is highly surprising that such men appear to be totally ignored by preachers who should know that the theology of the ages is diametrically antagonistic to the theory. And we wish to go on record as saying that the theory of man's evolution from the lower forms of animal life is just as much an unproved dogma as is the doctrine of creation, or an axiom of geometry.* The difference between modernist preachers and evangelicals is not so much that the former are profound scientific thinkers, the latter know-nothings, but that the latter prefer to bow before Scripture rather than at the shrine of a science that is increasingly being denounced by scientists, while the former choose to accept those scientific conclusions and inferences which run parallel with their flattering conception of mankind as not fallen, but ascending through "the social gospel."

The immediate danger of this worship of the goddess Science lies in the fact that it lulls the masses to sleep upon the soft pillow that "the world is growing better." Everything is expected of education, prohibition and the outlawry of war. Meanwhile newspaper men are complaining about the moral deterioration of American Journalism (108)—and the newspaper is the

* Citations would lead us too far afield. We should like to recommend a book "written for the students of America," namely, The Absurdities of Evolution, by G. F. Phelps, Chicago; Bible Institute Colportage Association; 1924.

only literature of thousands of Americans—; Mr. J. Ranken Tonse, for fifty-four years a dramatic critic for the New York newspapers and lifelong friend of the stage, recently took leave of the public with the statement that after battling all these years for the stage's betterment he "finds the stage at what he believes is its lowest estate in more than a century" (10.3); youthful crime has increased thirty-five per cent from 1916 to 1926, according to R. E. Enright, President of the International Police Conference (10.4); foreign police chiefs point to the United States as the most crime ridden country in the world, and our own Chief Magistrate William McAdoo of New York says they are right (109); atheist organizations are making loud and unmolested propaganda in a country that demands of aliens the sworn statement, "I am not an atheist, nor a polygamist" before they can get their first papers (10.5); preparations for war have become vastly more destructive since the "war to stop wars," and militaristic training in High Schools and Colleges is being pushed with a vigor never before known in "the land of the free" (110). And this is the land, of all lands, that infatuates its youth with Unitarian ideas, pointing to man as his own savior, and promising an inevitable and glorious moral evolution!

Rationalism versus Christianity

The Rev. G. H. Hospers has shown conclusively that it all comes back to the question, What is the principle of authority in religion, and that there are only three

principles: the Roman Catholic principle of authority, namely, the Church; the principle of the Reformation, to-wit, Scripture as source of authority; and Rationalism, according to which the Reason of man "sits in judgment" (111.1). If after what has been said, any one should doubt under which heading Unitarianism-Modernism belongs, let him compare citations in the second part of this book. Unitarian modernism is thoroughly rationalistic. But Christianity and rationalism are irreconcilable. The latter is of the opinion that the human mind is its own authority, jury and judge alike. "And as over against the Catholic and Reformed the consistent Liberal is even worse off for the grounds of his religion in that he has little authority worth mentioning, as it practically is based upon himself, upon private views, so that he falls outside the pale of revelation and occupies the position of the pagan" (Hospers). The Christian, whether Romish or Protestant, has a basis outside of himself, and believes that his faulty, sin-stricken judgment should bow before a revelation from God to man.

Some modernists (Mathews, Wishart) and Unitarians (Savage, Wicks) deny that liberalism is different from Christianity. They assert either that Christianity is "the religion of Jesus," and this they hold to be identical, with their doctrine of love for God and man (112); or, they state that "It [modernism] is a different way of expressing that which is the continuing element in the Christian church" (78.4). In the other camp it is practically the consensus of opinions that modernism and Christianity are not two aspects of the

same religion, but are opposed as two divergent and hostile religions. Thus Warfield, Machen, Mullins, Horsch, Gordon, Keyser, and so forth. Occasionally a clear-sighted modernist will affirm this judgment. Thus the *Christian Century* caused something of a stir in 1924 with the editorial *Fundamentalism and Modernism: Two Religions.* "'Blest be the tie' may be sung until doomsday, but it cannot bind these two worlds together. The God of the fundamentalist is one God; the God of the modernist another. The Christ of the fundamentalist is one Christ; the Christ of modernism is another. The Bible of fundamentalism is one Bible; the Bible of modernism is another. The church, the kingdom, the salvation, the consummation of all things—these are one thing to fundamentalists and another thing to modernists. Which God is the Christian God, which Christ is the Christian Christ, which Bible is the Christian Bible, which church, which kingdom, which salvation, which consummation are the Christian church, the Christian kingdom, the Christian salvation, the Christian consummation? The future will tell" (78.6). We are grateful for the candid admission in the first part of this citation. We cannot agree to the thesis in the latter part. With the editorial itself stating, "There is a clash here as profound and as grim as that between Christianity and Confucianism," there is no need of the future telling which of these two religions is the Christian religion. The Christian religion is as much and as definitely a historical phenomenon as is Confucianism, or Taoism. What the Christian religion is,

historical investigation will show undeniably (113.1). And such historical investigation will bring to light that the Christian religion has ever held to the God, the Christ, the Bible, the salvation of supernaturalism, that is exactly the God, the Christ, the Bible that are denied by modernism. When the *Christian Century* wrote editorially, "Christianity according to fundamentalism is one religion, Christianity according to modernism is another religion," the most popular modernist religious weekly in the country signed its own death-warrant. The editors on Dearborn Street should have the courage of their conviction. The sub-title of their admirably edited paper reads, *A Journal of Religion.* That is correct. The main heading, however, should be changed. It is *not* the *Christian* Century; let it be named The *Modernist* Century. And the puzzle that confronts us is this: Why are men so eager to maintain the name Christian when everything Christian is admittedly rejected by them?

Humanism

There are many types of rationalism. Humanism, perhaps, comes as close to defining this system as anything. Says Mr. Gordon, "The polite name given it is 'humanism'" (101.8). Doctor Walker of Yale, has written of the Italian Renaissance, the forerunner of medieval Humanism, "Yet when all these elements are recognized, it remains true that the Renaissance involved an essentially new outlook on the world, in which emphasis was laid on its present life, beauty,

and satisfaction—on man as man—rather than on a future heaven and hell, and on man as an object of salvation or loss. The means by which this transformation was wrought was a reappreciation of the spirit of classical antiquity, especially as manifested in its great literary monuments" (102.2). Substitute "Science" for the classics, and this sentence applies verbatim to Unitarianism and Modernism.

The humanistic tendency of the liberalists shows itself unmistakably in their new hymnal. For they have at last awaked to the ludicrousness of preachers reasoning away the fact of Christ's resurrection, and winding up by inviting the congregation to sing, "Hallelujah, Christ Arose"—a situation that widely prevailed, and that caused Dr. Francis L. Patton to say, with a twinkle in his eyes, "Well, they have left us the choir, anyhow." So now they no longer sing,

> "How firm a foundation, ye saints of the Lord,
> Is laid for your faith in His excellent word,"

after sermons that reaon away the trustworthiness of that Word. Instead of all that they now have a widely-advertised hymnal, *Hymns of the United Church,* with its companion volume, *Hymns for American Youth.* The following is "a typical page from this hymnal":

> 1. My Master was a worker,
> With daily work to do,
> And he who would be like him
> Must be a worker, too;
> Then welcome honest labor,
> And honest labor's fare,
> For where there is a worker,
> The Master's man is there.

2. My Master was a comrade,
A trusty friend and true,
And he who would be like him
Must be a comrade, too;
In happy hours of singing,
In silent hours of care,
Where goes a loyal comrade,
The Master's man is there.

3. My Master was a helper,
The woes of life he knew,
And he who would be like him
Must be a helper, too;
The burden will grow lighter,
If each will take a share,
And where there is a helper
The Master's man is there.

4. Then, brothers brave and manly
Together let us be,
For he who is our Master,
The Man of men was he;
The men who would be like him
Are wanted ev'rywhere,
And where they love each other
The Master's men are there.

The beauty of a product like that lies in the first place in the melody which is "arranged from Mendelssohn." And further in the almost universal use that may be made of it. If we should ever have to face an audience made up of Spiritists, Theosophists, Freemasons, Seventh-Day Adventists, Russellites, Mormons, and Bahaists, with a generous sprinkling of Unitarians and Modernists, we could think of no song that might prove more acceptable to that motley crowd than this "typical page from this hymnal." They could all heed our request, "Everybody sing, please." Not only that, but this typical song could also *mutatis mutandis* be recommended to adherents of other religions, provided their prophet had a name not exceeding three syllables. Thus, "Mohammed was a worker, With daily work to

do," would not sound bad at all. As a sort of international national anthem this "hymn" could be made to render excellent service with only very slight alterations. Thus the Germans might be asked to sing, "Old Bismarck was a worker, With daily work to do, And where there is a worker, Count Bismarck's man is there." While an American can scarcely be expected to object to the paraphrase, "Our Lincoln was a helper, The woes of life he knew; And he who would be like him, Must be a helper, too." The song, then, is indeed of wide usefulness. The only difficulty with it is to discover why it should be called a hymn. Hymnals usually contain religious songs, while this "typical page" contains no religion, except it be the worship of man.

The Need of the Hour

When recently the editor of the *Christian Century* celebrated his twenty-fifth anniversary as such, the country was combed for demonstrations of approval and appreciation of his labors. The list of a Committee that sponsored the laudable plan was headed by the name of a man who has been prominent in spreading the old gospel in many countries during a life-time. Such an act is not merely deplorable from a Christian viewpoint; it is reprehensible. The spirit of suave complimentary esteem for everybody who is utterly at variance with every principle one holds dear, seems to be a veritable American disease. This disease may be partly due to those "really distinctive faults which can be charged against the American people," according to ex-President Hadley of Yale University, namely, "faults of superficial thinking or judgment, on the one hand, and faults of self-advertising and boastfulness on

the other" (111.2); but there should be a limit. There is no call for rudeness or bitterness. There never is. But ability and moral aims should never constitute a valid excuse for ignoring all differences of the first magnitude; or for obliterating all lines of demarcation. There is an honest and a good fight to be fought at this time of Christianity's sad plight and sore trial. And what is needed above all is a larger number of men who not only for themselves hold to the foundation upon which Christianity is based, but who will say *Non possumus* when it comes to joining forces with the enemies of the Christian religion, even though they might have to say with Paul that they must "tell you even weeping, that they are the enemies of the cross of Christ."

X.

BAHAISM

(THE UNIFYING CULT)

IT IS IMPOSSIBLE to touch upon every anti-Christian sect that parades under a Christian name without trespassing upon the bounds of a volume that is to be within easy reach of our people. Hence such more widely known movements as *Seventh-Day Adventism* (Pacific Press Association, Review and Herald Publ. Association, Southern Publ. Association), *Swedenborgianism* ("The Church of the New Jerusalem", or, "New Church"), *New Thought,* we shall pass up as well as the minor cults *Christadelphianism, Psychoanalysis* (Freudism), *Pentecostalism,* etc. Their name is Legion, for they are many; as any-one may ascertain by glancing at the Sunday Services announced in the *Chicago Daily News* of any Saturday evening. Bahaism, however, should come in for a brief description, and that for two reasons. First, because no other system, perhaps, embodies in one so clearly the various ideas we have combated in the previous chapters as does Bahaism. It is in a true sense the most outspoken and clear indicator of the spirit of the time in its suave, love-advocating and all-embracing syncretism. The second reason is that Bahaism is destined to become far more prominent and more

widely known in the near future. If indeed the long hoped-for Temple of a million and a half dollars will be completed during this year 1929 (at Wilmette on Lake Michigan, near Chicago, and to be followed by a similar structure in New York), the influence of one building like that will be inestimable. It was the great ideal of Abdul Baha who repeatedly stated that a Bahai temple in the United States would do more for the spread of the Cause throughout the Orient and the Occident than could be accomplished by any other means.

History of the Movement

Bahaism is of Persian Mohammedan origin, tracing its beginnings to the Mohammedan belief "that the last true successor of Mohammed who disappeared in the tenth century never died, but is still living in a mysterious city, surrounded by a band of faithful disciples and 'that at the end of time he will issue forth and fill the earth with justice after it has been filled with iniquity'" (9.7). This hidden successor is said to have revealed himself from time to time through those to whom he has made known his will, and who are known as *Babs* or *gates,* "the gate, that is, whereby communication was re-opened between the hidden one and his faithful followers."

The last one of these Babs was a young Persian merchant, named Mirza 'Ali Muhammed who took the title of Bab in 1844 and who "had much the same relation to Baha'u'llah as John the Baptist had to Christ"

(125.1). The Bab's career was short-lived; he died a martyr's death at the hand of Persian Mohammedans at the age of thirty years, A. D. 1850. He had constantly pointed to a divine Prophet who was shortly to succeed him. Before his death he sent his signet-ring and writings to one of his friends and foremost supporters, one Mirza Husayn 'Ali, his senior by two years. The two had never met, and were not related. 'Ali at first continued the teachings of the Bab; but soon afterwards announced himself as the divine manifestation predicted by him. He is known as *Baha'u'llah,* that is, *Glory of God.* The followers of the cult then changed their name from Babis to Bahais and proceeeded to ascribe to Baha'u'llah divine honor and worship. Like the Bab, Baha'u'llah and his disciples suffered much from persecution and exile, which, of course, only proved once more that "the blood of the martyrs is the seed of the church".

Baha'u'llah passed away in May, 1892, at the age of seventy-five, after forty years of hardship, imprisonment and exile, in his villa of Behje near Akka (Palestine, "the Holy Land"). He was succeeded by his son Abbas Effendi, born in Teheran, Persia, May 23, 1844, "on the very day upon which the Bab made his declaration to the disciples in Shiraz". Abbas, who had shared his father's hardships as well as his greater ease in his declining years, is known among Bahais as *Abdul-Baha,* i. e., *The Servant of God.* He became "the authoritative interpreter" of the teachings of "The Master", Baha'u'llah. He, too, has known adversities and persecutions, although not as severe or numerous

as his predecessors in the Cause. In 1912 he visited the United States where the first disciples were won in Chicago, and where the Cause has since grown more rapidly than in any other country besides Persia. Abdul-Baha died on November 28th, 1921, aged seventy-seven years. The leadership of the movement, after some wranglings, fell to his eldest grandson, *Shoghi Effendi,* who is now known by the title of *Guardian of the Cause,* and who is the head of a Committee of Nineteen.

A new revival of Bahai propaganda is reported to have followed a visit to Persia by Mrs. Lewis Stuyvesant Chanler of New York, and beginning from that city (126).

Teaching

Bahaism is indeed the unifying cult. Its proposed temple, a marvel of architectural beauty, is "a perfect nonagon, with nine doors, nine ribs in the dome, and nine openings on each side. Nine is the sacred number in Bahaism." The nine doors represent the nine great world-religions, the nine chapels the nine great prophets including Christ, Mohammed, Buddha, Krishna, Moses, Confucius, Zoroaster and Baha'u'llah. The idea is that any and all religions may serve equally well as gateways to "THE Truth" which is worshiped under the imposing dome to which the nine pathways lead. "In other words, Bahaism as explained by Mrs. Chanler, has accepted all the religions of the world, found them fundamentally and essentially alike, and

reveres equally as divine all nine of the prophets. So it may appeal equally to Hindus, Moslems, Christians, and Jews; it admits the divinity of the prophet or Messiah of each. It doesn't even claim any greater divinity for its own particular prophet, Baha'u'llah. It merely claims that the Great Beauty of Blessed Perfection, coming later (he died only in 1892) has brought the latest message from the Divine Source to the peoples of the world, and that the message doesn't differ fundamentally, or in essence, from the message of his predecessor, but is, one might say, brought up to date in dealing with certain specific matters that didn't concern the people whom Christ or Mohammed addressed.

It is a new religion for the present age, whose high purpose is to take the sting out of all religious differences by accepting all the Messiahs and adding one of its own. And it has other ideals—complete unity of religion, with Jew, Christian, Moslem, Hindu, and real Bahai worshiping together, world peace, a court of nations, compulsory education for the whole world, especially for girls; absolute masculine and feminine equality, and—yes, total abstinence" (126).*

From this it appears that Bahaism has much in common with Spiritism, Freemasonry and Theosophy. With the two first-named it shares the idea that it is possible to get underneath the various religions of the world, and discover their underlying fundamentals, which are supposed to exist not only, but to suffice for

* The name of the Temple is Mashrak-el-Azcar, i. e., the place for mentioning God.

the modern man. With Theosophy it shares the ideas that one more divine spokesman is to come with a revelation of a higher order than that given by Christ; and that His coming will result in the development of a new type of man (127.1). But the difference between Theosophy and Bahaism is that the first expects an early manifestation of the new Messiah (Krishnamurti?), whereas the latter asserts that the new Messiah has come in the person of Baha'u'llah. "Further than this man has no other point for concentration. He is God," say the editors of the *Star* (128. 1).

Anti-Christian Character

To the Christian who holds to the four points of supernaturalness it ought to be sufficiently clear that such a religion is merely another paving of the way for the coming of Anti-Christ. However, we should call attention to one or two facts in this connection.

Bahaism claims that unity and brotherhood are the only important thing, and not doctrine. "Love" is the ever-recurring word in its literature. But its conception of love is neither correct, nor consistently carried out. In the first place Bahaism itself proves that "love" without certain definite teachings is untenable. When in New York in 1912, Abdul Baha was approached by two Bahais who, arguing a point of Bahai teaching, asked him to decide who was right. The answer of Abdul Baha was: "Neither is right. To be a Bahai there must never be any discord; all must agree. Unity is the aim" (129). And yet this same system now insists "that nothing whatever should be

given to the public by any individual among the friends, unless fully considered and approved by the Spiritual Assembly in his locality" (130). The implication is that it is not safe to let individuals air their views on Bahai teaching except after official approval of their views. The *Star of the West* is the official organ of the movement in America. And, in the next place, in case a member of the Bahais leaves the movement because of changed views, he—or, generally *she,* for this is a ladies' cult like Christian Science—has good reason to hide as far as possible out of reach of the leaders of this loving cult. The last statement can in the nature of the case not be backed up by references; but the author vouches for its truth. There is no salvation for apostate Bahais according to the system.

Bahaism asserts that Baha'u'llah was "the promised latter-day Messiah," "the Promised One of all religions" who "has appeared in order to unite all peoples of all faith" (131.1). And what is this but very definite teaching? Or, when the same writer, a Jew by birth, sets out to square the prophecies of some six religions with the coming of Baha'u'llah, what is all this if not a definite doctrine? (127.2). And when in so doing he claims that "the Ancient of Days" of Malachi 4:5 refers to Baha'u'llah, who is also "the Prince of Peace"; that "the precursor in Malachi 4:5 in whom was the Spirit of Elijah means the Bab"; and that the "Servant, the Branch" in Zechariah 3:8 is Abdul Baha, what does this mean if not definite anti-Christian teaching?

For a more detailed criticism of Bahaism the reader is referred to the able article by a Presbyterian missionary in Persia (128).

Bahaism and the Christian Church

Our Savior and His faithful apostles have warned against the coming of false Messiahs such as these. The extreme danger of Bahaism lies in its supposedly affectionate attitude toward all religions including the Christian. One need not leave his church in order to become a Bahai. It is argued that love and unity can be practiced in every religious organization. The number of Bahais is not even accurately published, since many are Bahais who work "like a leaven" in Christian churches, and are advised to stay where they are (compare the chapter on Unitarianism).

The Bahai ideal of bringing "all secular affairs under spiritual guidance; hence grouped around this [temple] will be various institutions for the benefit of man—hospitals, homes, hospices, colleges and other philanthropic enterprises" will make the movement all the more alluring to those who do not understand what the Christian religion is.

Bahaism, then, is anti-Christian. With its false Messiah and his fore-runner; with its salvation through faith in Baha'u'llah as the supreme and final manifestation of God the Father in the flesh; with its false "inspired tablets"; with its "spiritual baptism," and "Unity Feast" instead of the Lord's Supper; with its Beatitudes resembling those in the Sermon on the Mount; with its

"Holy Land" Palestine (129); and with its imitation Pentecostal experience—a surpassing peace is said to fill the soul of those who repeat ninety-five times daily the sacred words *Alla hu Abha* — with all this it strongly reminds of the alleged saying of Martin Luther, that Satan is God's ape.

To forewarn and to forearm against this man-made doctrine that boasts that a "small army of missionaries will soon win America", and that hails Modernism as doing excellent preparatory work for Bahai missionaries since it is "dispelling the night of ignorance and superstition" (127.3), is the paramount duty of the Christian Church. For indeed when the day should come that the Christian Reformed Church, or any other Church, omits to instruct and to warn, deeming itself out of reach of anti-Christian propaganda, the doom of that church would be sealed.

XI.

CONCLUSIONS

PERHAPS this chapter belongs at the end of Part II, but it is inserted here for better symmetry. A few conclusions should be in order after our rapid survey of some of the more prominent foes that strike at the life of the Christian Church in our day and age.

1. Doctor Atkins has given us a valuable study on a few of these leading movements in his book that is the fruit of much research. But writing from the modernist viewpoint he could not fail to reach conclusions we cannot but reject. Even so, however, what Doctor Atkins asserts goes to corroborate our own findings. Take, for instance, a statement like the following: "Any general statement is of course colored by the temper of the one who makes it and to a certain extent begs the whole great question. But a careful and dispassionate examination of present-day cults would seem to indicate that they really have nothing to offer which the dominant Christianity does not possess either explicitly or implicitly" (9.8). That is to say, that whatever is essential and of lasting merit in such cults as Spiritism, Theosophy and Christian Science, may really, in some other form, be found in modern religious liberalism. This is exactly what the present writer has endeavored to point out; these cults,

though widely differing in details, are one in their fundamental traits.

2. If now after reading the foregoing chapters and comparing statements under the various headings in Part II we inquire which is *the* great fundamental feature all these systems have in common, the answer is not hard to find. Should we, however, look for something that is startling in its newness, we should be bound to be disappointed. The vaunted "modern mind" has produced little that is new or original. In point of fact the latest and very latest can still be brought under the verdict of the late Doctor Abraham Kuyper who spoke these many years ago of "the irresistible tendency of our age to change along every line the God-man into the Man-god."

3. Christianity, then, is fighting today for its very existence. The outcome of the struggle will be either a return to the supernatural religion that the Christian religion has always been over against all other religions; or it will spell a sinking of nominal Christendom into some one form or many forms of paganism, with the deification of man, the complete dethroning of Christ, and the adoration at an early date of him "that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God" (2 Thess. 2:4). I do not wish to be misunderstood. A Calvinist myself, I share the opinion that the origin of modern autosoteric teachings may be traced ultimately to its beginning in Arminianism with its

emphasis on man's efforts. But Arminianism shrank back from its own logical implications. The outspoken autosoterism of today is not concerned about the question whether God saves because of foreseen faith or imparts faith in order to save; it challenges the very saving power of God who is conceived of as a finite and limited being. It does not ask whether Christ died for all men or for the elect only; it denies that He died for any. It does not investigate if man is saved by God without man's co-operation, but denies that man is in need of being saved by any outside force whatever. It does not consider problems of greater or lesser sovereignty of God, but re-makes God in the image of fallen man. Christianity, then, is not fighting for the top-story, but for the very foundation of its structure.

4. For such reasons it would be a culpable anachronism should our preaching and teaching limit itself to combating seventeenth century errors in its necessary polemic aspects, and fail to point out the much bolder errors of our own unbelieving autosoteric age.

5. We should grievously err by thinking our people immune from such glaring errors as those discussed in this volume. It is not only that names could be furnished of those who have exchanged our (Christian) Reformed Churches for Christian Science, Russellism, Mormonism, Modernism. It was so truly said by the Rev. H. J. Kuiper in a recent *Banner* editorial: "The seeds of Modernism are present in every church from the very beginning of its existence. Modernism is

nothing but the religion of the sinful, unregenerate man." Moreover, the history of the present unitarian and modernistic universities and seminaries in our country shows a swift lapse from a sound evangelicalism to a stark naturalism. Harvard and Andover, Union, the Chicago and Rochester Divinity Schools, Oberlin and Iliff, Garrett and Boston, all these Baptist, Presbyterian, Congregational and Methodist schools have been erected and endowed for the express purpose of propagating the Christian faith. Nevertheless their vast resources have been appropriated by those who vehemently and shamelessly attack the faith these institutions were to help progagate (101.16). It is absurd to imagine that the Reformed and Christian Reformed Churches in the Middle West should be inherently safe from a repetition of this sad bit of American church history. Let our people go to sleep, and it is hard to estimate what another generation may witness.

6. For such reasons as these our College and Seminary should remain the School of the common people. Let these keep interested in its financial welfare; let them make small annual sacrifices for its continued existence. Heresies have always penetrated the church from above. It is the common people who form the backbone of the church. These, therefore, should be made to harbor a continued and vital interest in *their* school. For a school of advanced Christian instruction is in the nature of the case either a church's most valuable asset or its most influential and insidious lia-

bility and foe. Hence, lest our School should begin to undermine the church's faith "from within," or—as it stands today—lest it should become possible for our School to do so at some future time, our people as a whole should be kept so well informed that they themselves sense the nature of the mighty contest between Christianity and anti-Christianity; for only thus the common opinion will be able to stand guard by our precious heritage in a possible (although at present not likely) hour of trial.

7. The above means doctrinal preaching and doctrinal teaching, the old standbys of the historic Reformed churches. Now many Americans are, to say the least, not over-much doctrinally inclined. And the Christian Reformed Church is Americanizing fast. During such a mighty process some are apt to lose their bearings. Thinking themselves full-fledged Americans, and desirous to appear as such, they feel never so sure as when they denounce and ridicule everything that has come by way of inheritance. Foolish that; but neither Dutch descent nor the finishing touch of Americanization can make wise those born otherwise. Do not blame the Dutch for this. Do not call that Americanization. It is all in the cranium. As a result, however, voices are heard that clamor for "the gospel rather than doctrine", "Christ instead of creed". Intermarriage, together with a growing realization that "our church ain't the only church, the *dominé* sure ought to know that much", works hand in

glove with this sentiment. Such people do not know, of course, that more than one prominent liberal preacher insists upon more doctrine in order that the people may stay with the church. It would not be surprising if some of our ministers should already have felt the temptation to yield to the popular demand. While this would become disastrous should it be indulged, there is, of course, another danger. Dry, scholastic preaching has done irreparable harm in past ages; and certainly it would be most inopportune in the United States of the twentieth century. The antidote lies not in abstract reasoning. Yet the minister and the prospective preacher should familiarize themselves with the spirit of the time they live in; they should study their enemies. Our ministry should continue to show the people, as it has done in the past, that it is not a matter of *life versus doctrine*. Even so unbiased a man *in theologicis* as the former Illinois State's Attorney Robert E. Crowe addressed John R. Caverley, the judge in the notorious Loeb–Leopold murder trial, in these words: "A man's conduct, I believe, your honor, depends upon his philosophy of life. Those who want to grow up to be respected citizens in the community, to be useful citizens, have got a correct philosophy of life. Those who want to excel in crime, those who want to tear down instead of build up, they select the wrong philosophy of life. That is all there is to this. They had the power of choice, and they deliberately chose to adopt the

wrong philosophy, and to make their conduct correspond with it" (132).

Most assuredly conduct is based upon doctrine, practice upon theory. The correct antithesis is not life instead of philosophy. But neither is the correct antithesis "the gospel versus doctrine." It is *the doctrine—that is, teaching—of the gospel versus the doctrine of Satan.* There can be no question of *creed versus Christ;* it spells, *the creed of Christ against the creed of natural man.*

How the church of today should be kept posted on these matters in a captivating manner, it is not for the present study to determine. That problem belongs to the sphere of Homiletics. That it will become increasingly difficult is not denied. But difficulties are in order to be faced, not to be avoided. We do not say that all such material as is contained even in this small volume should be put into sermons. Is it not a sound rule that in order to teach well a man should know more than he communicates? The writer indeed neither desires nor would he venture to tell his brethren of the how and when. He knows full well that this may be left to the proper and more able guides. He has only presented some facts as he sees them. Meanwhile he would like to remind those who think that doctrinal preaching must needs lack the evangelical note, of the words of an *American evangelist.* Says Mr. G. W. McPherson: "The common conception of theology is that it is dry, impractical,

worthless, whereas it is the sweetest, liveliest, most inspiring of all studies. Christianity has always flourished under the teaching and preaching of a robust theology. And let it also be stated, with a tremendous emphasis, that when men are not sufficiently interested in Christianity to build a Christian theology, then Christianity must languish if not perish" (133.1).

8. There remains yet one point to be considered. We think much of our Church in spite of its numeric smallness and notwithstanding its peculiarities and faults. We love our Church and School for their great inheritance and for their loyalty to that splendid heritage. But it is not enough to keep our own people posted and to train our own children in the right principles. Nor is it sufficient to evangelize the down-and-outs. No matter how splendid the recent interest in home missionary work may be in several localities, this is not our whole duty. Nor is it sufficient to send missionaries to foreign countries in order to acquaint the people there with the rudiments of the Christian religion. If we think much of our School because of its stand for the supernaturalness of the Christian religion, we should learn to use that school for missionary purposes. Consider how the enemy puts us to shame through his alertness. There is not an unbelieving university but it opens wide its doors to students from the Orient and from all over the world. What do these

students take home from "Christian" America to their native lands? Oftentimes only the sheerest naturalism.

A prominent Bahai wrote as long ago as A. D. 1912: "Each year brings Bahai students to Europe and America, who after completing their studies return to their own countries as teachers". (127.4). We should learn from this. We, too, have money. There are still among us those who have accumulated large capitals, and do not know how to use them. What is the acquisition of money good for except one uses it as a faithful steward? What pleasure does the hoarder derive from his bank account; what treasure is he laying up in heaven? Our School should be endowed for the avowed purpose of giving scholarships to converted men and women from the Orient, whence the new false religions have come to us. We should return good for evil, and meet propaganda with Christian higher learning. We might begin with those among whom our missionaries are laboring at present. One educated Chinese, invited to Grand Rapids for a thorough course in the true Christian principles, including the study of Comparative Religion from the positive standpoint, could help our missionaries in China more than half a dozen converts trained by the best of them on the field.

"*Brightly* beams our Father's mercy
From His lighthouse evermore,
But *to us* He gives the keeping
Of the lights along the shore.

Trim your *feeble lamp*, my brother;
Some poor sailor, tempest tost,
Trying now to make the harbor,
In the darkness may be lost.

Let the lower lights be burning:
Send a gleam *across the wave!*
Some poor fainting, struggling seaman
You may rescue, *you* may save."

PART TWO

"Indeed, truth cannot be stated clearly at all without being set over against error."

J. GRESHAM MACHEN, *D. D.*

PART TWO

Quotations from Representative Authors of the Systems Discussed in Part One, Under Various Heads of Doctrine, Alphabetically Arranged, and with Reference to the Heidelberg Catechism

1. Angels (124)*

Theosophy:

"We regard those mighty archangels and angels as the product of the evolution of older worlds than this, as those who have won beyond the point towards which we now are climbing . . . their younger brothers who are treading the Path that they have trod so long ago in the days of their struggle, ere their victory was won."—Annie Besant (37.5).

Christian Science:

"The supposition that corporeal beings are spirits, or that there are good and evil spirits, is a mistake . . . nothing is real and eternal,—nothing is Spirit,—but God and His idea."—Mrs. Eddy (45.4).

"Angels are pure thoughts from God, winged with Truth and Love. no matter what their individualism may be . . . My angels are exalted thoughts."—Mrs. Eddy (45.5).

Mormonism:

"1. There are two kinds of being in heaven—viz., angels who are resurrected personages, having bodies of flesh and bones.

"2. For instance, Jesus said, 'Handle me and see, for a spirit hath not flesh and bones, as ye see me have.'

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* The numbers behind the headings refer to questions and answers in the Catechism.

"3. The spirits of just men made perfect—they who are not resurrected, but inherit the same glory."—JOSEPH SMITH (72.4).

2. Ascension of Christ (46, 47).

Christian Science:

"*Spiritual Ascension.* Jesus' unchanged physical condition after what seemed to be death was followed by his exaltation above all material conditions, and revealed unmistakably a probationary and progressive state beyond the grave."

"This dual personality of the unseen and the seen, the spiritual and material, continued until the Master's ascension, when the human, material concept, or Jesus, disappeared."—MRS. EDDY (45.6).

A. 47, "With respect to His human nature He is no more on earth."

Russellism:

"Our Lord Jesus, who is now exalted to the divine nature, and who is not only a moral likeness of God, but in fact 'the express image of the Father's person,' is no longer a man but a spirit being, whom no man hath seen nor can see without a miracle."—RUSSELL (88.27).

3. Autosoterism: Q. 30, "Who seek their salvation and happiness . . . of themselves."

Spiritism:

"Man is his own savior."—REV. W. STAINTON MOSES (13.5).

Theosophy:

"In exact proportion to our ability to help, encourage, and inspire others will be the swiftness of our approach to Initiation."—COOPER (24.10).

Christian Science:

"To get rid of sin thru Science, is to divest sin of any supposed mind or reality, and never to admit that sin can have intelligence or power, pain or pleasure."—MRS. EDDY (45.7).

Freemasonry:

"ACACIAN. A term derived from *akakia,* 'innocent,' and signifying a Mason, who by living in strict obedience to the obligations and precepts of the fraternity, is free from sin. First used, I believe, by Hutchinson."—MACKEY (56.5).

Russellism:

"Some have been blinded in part, and some completely, by the god of this world, and they must be recovered from blindness as well as from death, that they, *each for himself,* may have a full chance to prove, by obedience or disobedience, their worthiness or unworthiness of life eternal." —RUSSELL (88.28).

Unitarianism:

"We no longer depend for salvation upon either a man or a book. Men help us; books help us; but back of all stands our divine reason."—THE LATE PRESIDENT ELIOT (CHARLES W.) of Harvard (104.4).

4. Baptism (69).

Christian Science:

"Our baptism is a purification from all error." "*Baptism.* Purification by Spirit; submergence in Spirit."—MRS. EDDY (45.8). [Mark: Baptism is not a sign and seal; baptism itself is spiritualized away.—V. B.]

Freemasonry:

"LUSTRATION. A purification by water. This was an indispensable prerequisite to initiation into all the ancient mysteries. The lustration in Freemasonry is mental. No aspirant can be admitted to participate in our sacred rites until he is thoroughly cleansed from all pollution of guilt. In some of the higher degrees of the Ancient and Accepted rite a lustration or ablution is practised."—MACKEY (56.2).

Mormonism:

"Baptism is necessary for salvation; for, inasmuch as remission of sins constitutes a special purpose of baptism, and as no soul can be saved in the kingdom of God with unforgiven sins, it is plain that baptism is essential to salvation."—TALMADGE (79.5).

"The earth will be smitten with a curse, unless there is a welding link, of some kind or other, between the fathers and the children, upon some subject or other, and behold what is that subject? It is the baptism for the dead. For we without them cannot be made perfect."—JOSEPH SMITH, (72.10).

Baptism of Infants: A. 74, " . . . included in the covenant and church of God."

Freemasonry:

"Masonic Baptism was instituted far more for the parents than for the children, while it affords each father an occasion for renewing his own obligations. He, also, by concurring in an act which impresses upon his child of his own sex, in advance, the character of Mason, and which gives it, of either sex, a right to the protection and careful guardianship of the Lodge, obliges himself of necessity to rear it in the principles of Freemasonry . . . For baptism is not the exclusive property of religion. *As the natural symbol of purification of the soul,* it was used in the ancient mysteries and solemnities of India, Egypt, and Greece . . .*W. M.* [Worshipful Master—V. B.]: In the name and under the auspices of the Supreme Council of Sovereign Grand Inspectors-General of the 33rd and last degree, I proclaim these children to be purified by Masonic Baptism, and anointed with the Oil of Consecration to Masonic duty" (59.5).

Mormonism:

"Wherefore little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me [Christ], that it hath no power over them; and the law of circumcision is done away in

me . . . And their little children need no repentance, neither baptism . . . Behold, I say unto you, that he that supposeth little children need baptism, is in the gall of bitterness, and in the bonds of iniquity; . . . wherefore, should he be cut off while in the thought, he must go down to hell."—*Book of Mormon* (71.2).

5. Blood Atonement (40).

Spiritism:

"Your atonement is the very climax of a deranged imagination, and one that is of the most unrighteous and immoral tendency."—A. J. DAVIS (11.7).

"The orthodox doctrine of Atonement was a survival of the greatest abuses of earliest time, and it was immoral to the core. . . The reason for this doctrine is that you are born into this world a lost, ruined, hell-deserving sinner. But what an outrageous lie! . . . Does not your blood boil with indignation at such a doctrine?" (23.2).

"One can see no justice in a vicarious sacrifice, nor in the God who could be placated by such means."—CONAN DOYLE (12.6).

"The crucifixion of Christ is nothing more than the crucifixion of the spirit, which all have to contend with before becoming perfect and righteous." (11.8).

Theosophy:

"For what is the doctrine of Atonement as seen from the Theosophical standpoint? It is the declaration that the Atonement wrought by Christ lies not in the substitution of one individual for another, but in the identity of nature between the divine man and men who are becoming divine."—ANNIE BESANT (37.3).

"Karma takes no account of custom; and the Karma of cruelty is the most terrible of all . . . Superstition is another mighty evil, and has caused much terrible cruelty. . . . Think of the awful slaughter produced by the superstition that animals should be sacrificed, and by the still more cruel superstition that man needs flesh for food.

Many crimes have men committed in the name of the God of love, moved by this nightmare of superstition."—KRISHNAMURTI (32.2).

Christian Science:

"One sacrifice, however great, is insufficient to pay for the debt of sin. The atonement requires constant self-immolation on the sinner's part. That God's wrath should be vented upon His beloved Son, is divinely unnatural. Such a theory is man-made. The atonement is a hard problem in theology, but its scientific explanation is, that suffering is an error of sinful sense which Truth destroys."

"The efficacy of Jesus' spiritual offering is infinitely greater than can be expressed by our sense of human blood. The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon 'the accursed tree,' than when it was flowing in his veins as he went daily about his Father's business. His true flesh and blood were his Life; and they truly eat his flesh and drink his blood who partake of that divine Life."—MRS. EDDY (45.9).

Mormonism:

"It becomes evident that thru the great atonement, the expiatory sacrifice of the Son of God, it is made possible that man can be redeemed, restored, resurrected and exalted to the elevated position designed for him in the creation as a Son of God. . . .

"In the first place, according to justice, men could not have been redeemed from temporal death, except thru the atonement of Jesus Christ; and in the second place, they could not be redeemed from spiritual death, only through obedience to His law. . . .

"Hence what was lost in Adam was restored in Jesus Christ, so far as all men are concerned in all ages, with some very slight exceptions arising from an abuse of privileges. Transgression of the law brought death upon all the posterity of Adam, the restoration through the atonement restored all the human family to life. . . So that whatever was lost by Adam, was restored by Jesus Christ. The penalty of the transgression of the law was the death

of the body. The atonement made by Jesus Christ resulted in the resurrection of the human body. Its scope embraced all peoples, nations, and tongues."—PRESIDENT JOHN TAYLOR (83.2.)

Modernism:

"He [the primitive beast-like man] lived long before Harvey's discovery of the circulation, but when he slit a throat the blood spurted, and to him that spurting was a manifestation of life in the blood. He came to believe that blood was precious, sacred. It was his habit to divide with his gods whatever good things he gained; he thought the gods liked the flavor and smoke of cooking meat and that above all they liked blood. So bloody sacrifice entered into religions."—BRUCE BARTON (105.2).

"Who can look on such a one as he hangs upon the cross and cries, 'It is finished,' and believe that it is indeed finished? Is this all of such a life as that? Are we living in a universe which produces such a man and then so wantonly destroys him? Our soul revolts at the conception. It is *not* finished. We must defend the world against such an indictment."—CHARLES C. MORRISON (78.5).

6. **Brotherhood of Believers:** A. 55, " . . . in common partakers of Him;" A. 76, ". . . as members of the same body."

"Brotherhood of Men" taught by

Spiritism:

"I see ground to believe that the state of the dead is one of endless evolution. . . . Their loves of earth persist . . . the communion of saints . . . constitutes the life everlasting. Even our loving memory . . . supports . . . these delivered spirits upon their upward way. No wonder, since we are to them but as fellow-travellers, shrouded in a mist. 'Neither death nor life, nor height nor depth, nor any other creature can bar us from the hearth fires of the universe."—SIR OLIVER LODGE (13.6).

Theosophy:

"Objects of the Theosophical Society:

"1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color." (24.)

"The stately figure of the Ancient Wisdom named 'Theosophy,' after the Greek 'divine Wisdom,' enters the field as a unifier and peacemaker in religion. 'Sirs, ye are brethren, why do ye wrong one another?' is the expostulation that falls from her lips" (38.1).

Christian Science:

"*Universal brotherhood:* When the divine precepts are understood, they unfold the foundation of fellowship, in which one mind is not at war with another, but all have one Spirit, one God."—MRS. EDDY (45.10).

Lodgeism:

"The Fatherhood of God and the Brotherhood of man, then, are the great principles of our Order. . . . As all men have God for their Father, all are brethren."—GROSH (58.1).

7. Christ: Q. 31, "Why is He called Christ, that is, Anointed?" (See also under Priest, Prophet.)

Spiritism:

"What is the meaning of the word Christ? It is not, as is generally supposed, the Son of the Creator of all things. Any just and perfect being is Christ," (11.8).

"It seems nevertheless that all the testimony received from advanced spirits only shows that Christ was a medium and a reformer in Judea; that he now is an advanced spirit in the sixth sphere."—DOCTOR WEISSE (11.9).

"High above all these is the greatest spirit of whom they [the spirits] have cognizance—not God, since God is so infinite that He is not within their ken—but one who is nearer God and to that extent represents God. This is the

Christ Spirit. His special care is the earth. He came down upon it at a time of great earthly depravity—a time when the world was almost as wicked as it is now, in order to give the people the lesson of an ideal life. Then he returned to his own high station, having left an example which is still occasionally followed. That is the story of Christ as spirits have described it."—SIR A. CONAN DOYLE (12.7).

Theosophy:

"This word, 'the Christ,' means to us more than the name of one, however lofty, or however holy, and to us the Christ is less an external Savior than a living Presence in the human Spirit, a Presence by which the human Spirit unfolds its innate divinity, so that in time all men become Christs."—BESANT (37.2).

Lodgeism:

"In the third degree the candidate impersonates Hiram who has been shown by Masons to be identical with the Christos of the Greeks and with the sungods of all other nations. . . . In deifying Jesus the whole of humanity is bereft of Christos as an eternal potency within every human soul, a latent Christ in every man."—BUCK (59.4).

Russellism:

"The Lord Jesus and his Bride (the Christ, Head and Body)."—RUSSELL (88.25).

"The word Christ signifies anointed. Anointing means designation to official position in God's arrangement. The Christ is the instrument or channel for the blessing of mankind. The Christ is composed of Jesus, the great and mighty head, and 144,000 members (Rev. 7:4). . . . The apostle Paul uses a human body to illustrate the Christ, the great mystery class."—RUTHERFORD (93.10).

"The Scriptures refer to THE Christ as 'a holy nation' (1 Peter 2:9).—RUTHERFORD (99.3).

8. **Christian:** Q. 32, "But why art thou called a Christian?"

Mormonism:

"The Apostle was so overawed by his presence, that he fell at his feet to worship him; whereas the angel said, 'See that thou do it not; I am thy fellow servant . . . ' (Rev. 19:10). In other words, he had held the holy Priesthood on the earth and had officiated therein; . . . But now the scene was changed; he was officiating in another sphere, and was revealing unto the apostle John. . . . All of these men, having held the everlasting Priesthood on earth, still retain the power and authority conferred upon them, and stand forth as prominent examples of the perpetuity of the everlasting Priesthood, administering on the earth or in the heavens, as the purposes of God. . . or the circumstances require."—PRESIDENT JOHN TAYLOR (83.1).

Modernism:

"The Christian shares with, or is like, other people in very many ways. He is like other people in his instincts, in having friendships, in being loyal to some purpose or some ideal. . . . He has his own distinctive temperament like other folks. He may be temperamentally jovial or melancholy, active or sluggish. . . . The Christian, however, whatever his original nature, is one who has made up his mind to live his life after the model or pattern of Jesus." —DR. A. W. WISHART (115).

"It might be subject to question how far one was entitled to call himself a Christian in any complete and adequate sense whose religion is chiefly concerned with his personal salvation in another world, with doctrines, assents to which he therefore calls fundamental."—PROFESSOR LYMAN of Union Theological Seminary (101.9).

9. **Church:** A. 54, "That the Son of God, from the beginning to the end of the world, gathers, defends, and preserves to Himself . . . a church."

Spiritism:

"Step by step the Christian church advanced, and as it did so, step by step the torch of Spiritualism receded, until hardly a flickering ray from it could be perceived amid the

deep darkness. . . . For more than 1800 years has the so-called Christian Church stood between mortals and spirits, barring all chance for progress and growth. It stands today as complete a barrier to human progress, as it did 1800 years ago."—*Mind and Matter* (11.10).

"It [Spiritualism] is vastly more firmly fixed than the rock on which it has been falsely said, Jesus Christ founded his church. . . . It is for that reason that we have felt it our duty, as a sincere friend of Spiritualism, to show what Christianity is. . . . If the latter lives, Spiritualism must die; and if Spiritualism is to live, Christianity must die. They are the antithesis of each other. . . . Modern Spiritualism has come to give it its *coup de grace;* and those who would hold back that blow are the enemies of spiritual truth."—Editor *Mind and Matter,* 1880 (11.11).

Mormonism:

"From the facts already stated, it is evident that the Church was literally driven from the earth; in the first ten centuries immediately following the ministry of Christ, the authority of the priesthood was lost from among men, and no human power could restore it. But the Lord in His mercy provided for the re-establishment of His Church in the last days, and for the last time. . . . It has been already shown that this restoration was effected by the Lord thru the Prophet Joseph Smith."—TALMADGE (79.6).

"The departure from the order, doctrine, ordinances, and spirit of primitive Christianity commenced at a very early period. . . . The Church of Christ was gone, without even a shadow of its presence to be seen upon the earth. . . . After a time came the reformation. . . . Yet there was no direct communication established between them and the heavens. . . . There was no inspired prophet, no gifted seer, no appointed revelator thru whom the will of God could be made known. Therefore, the ordinances of the gospel could not be administered acceptably to God, and all such ceremonies as were established among the various sects were of necessity void and without virtue in heaven. . . . Joseph Smith was the chosen instrument in the hands of God to receive the glad message and direct its promulgation to all the world."—PENROSE (85.2).

Russellism:

"These facts are set forth here, not for the purpose of holding men up to ridicule, but for the purpose of informing the people that the ecclesiastical system, Catholic and Protestant, are under supervision and control of the Devil, and form a part of his visible organization, and therefore constitute the antichrist. . . . Why do true Christians suffer? Because God has chosen them out of the world and because they refuse to show allegiance unto the Devil's organization. . . . The Devil's organization is designated in the prophecies under the symbol of a 'beast' and also as 'an image of the beast'."—RUTHERFORD (99.2).

Unitarianism:

"The CHURCH, according to the Unitarian understanding of things, is a purely human institution. . . . The Church is simply an organization of man's religious interests. The institution, no matter what its traditions and claims and forms, can have no authority above that which proceeds naturally from the intellectual and spiritual attainments of the persons composing it. Like every other institution it has a right to require that those seeking admission shall go thru certain forms, but to offer eternal rewards or pronounce eternal doom is wholly beyond its right and power. To belong to a church cannot secure anyone a privileged position after death. The Church is a saving and righteous force in a community when and only to the extent that its members are living examples of purest and noblest character."—CHARLES GRAVES (104.6).

10. Death (What?). Q. 42, "Since then Christ died for us, why must we also die?"

Christian Science:

"What appears to the sense to be death is but a mortal allusion, for to the real man and the real universe there is no death-process."

"Death.—An illusion, the lie of life in matter; the unreal and untrue."

"His disciples believed Jesus to be dead while he was hidden in the sepulchre, whereas he was alive, demonstrating within the narrow tomb the power of Spirit to overrule mortal, material sense."—MRS. EDDY (45.13).

11. **Deity of Christ:** A. 33, "Christ alone is the eternal and natural Son of God."

Spiritism:

"Christ was a good man, but He could not have been divine except in the sense perhaps that we are all divine." **Message by a "Spirit" (18.2).**

Theosophy:

"From the Cave to Highest Heaven; such was the pathway of the Word made Flesh, and known as the Way of the Cross. Those who share the manhood share also the Divinity, and may tread where He has trodden. 'What thou art, that am I'."—BESANT (26.10).

Russellism:

"Our Redeemer existed as a spirit being before he was made flesh and dwelt amongst men. At that time, as well as subsequently, he was properly known as 'a god'—a mighty one. As chief of the angels and next to the Father he was known as the Archangel (highest angel or messenger), whose name, Michael, signifies, 'Who as God', or God's representative. As he was the highest of all Jehovah's creation, so also he was the first, the direct creation of God, the 'only Begotten,' and then he, as Jehovah's power, and in his name, created all things,—angels, principalities and powers, as well as the earthly creation."—RUSSELL (88.26).

Unitarianism:

"May I say, as clearly as I can, that I, as a Unitarian, believe in the divinity of Jesus? Then with the next breath say, I believe in the divinity of mankind. I believe, as well, in the divinity of every form of life. The dogma I

deny is the exclusive divinity of Jesus. I do not believe the Eternal exhausted himself in one historic manifestation. I do not believe the Infinite can be compressed within the form of one being, even so exalted a personality as the Man of Nazareth. My difference with the Orthodox Church is not that it made Jesus God, but that it stopped there. I see the divine life sweeping on, filling every nook and cranny of the universe. It enters into every man; appears in every living thing. . . . The difference between the simplest form of life and the highest is not one of kind, but of degree. Jesus differs from other men only in His greater capacity for the one life."—F. S. C. WICKS, D.D. (104.5).

Modernism:

"So I repeat, we are not left in the dark about the universal purpose which we have seen at work in the world producing ever finer and higher types of life. It is God, and Jesus is to us the symbol of that life, the noblest embodiment of it, the loftiest expression of it. He is the eloquent witness of the fact that we do not live in a material universe, where we are the slaves of physical forces, but we live in a world where man can conquer, where man can subject the world unto himself and live, not according to the will of physical forces, not bound hand and foot by heredity and environment,—but according to the creations of his spirit, his lofty conceptions of the good and the true, holding himself to these great tasks and refusing to be the slave of the forces around him or of his own body."—A. W. WISHART, D.D. (116).

"In our theology no longer are the divine and human like oil and water that cannot mix; rather, all the best in us is God in us. This makes faith in the divine Christ infinitely easier than it was under the old régime."

"Yet the God who was in Jesus is the same God who is in us. You cannot have one God and two kinds of divinity."

"The 'divinity of Jesus' as a formula . . . is not in the New Testament."—FOSDICK (117.1).

12. **Depravity, total:** A. 7, "Hence our nature is become so corrupt . . . " Q. 8: " . . . inclined to all wickedness."

Spiritism:

"Thus, by his [man's] intellectual faculties, moral powers, and spiritual nature, he is 'God made manifest in the flesh'."—*Outlines* (21.2).

"What is evil?

Evil does not exist, evil is good.

A lie is the truth intrinsically: it holds a lawful place in creation; it is a necessity.

What is vice?

Vice and virtue, too, are beautiful in the eyes of the soul.

"What is virtue?

Virtue is good and sin is good. . . .

'For not a path on earth is trod
That does not lead the soul to God.'

No matter how bad that path may be, whether it be the path of the liar, the murderer; it is the path of Divine Ordination and Divine Destiny."—DR. CHILD (21.3), (23.1).

"Religion consists in nothing more nor less than the knowledge and observance of the laws of nature. . . . If his nature calls for it, then is the daily beating and bruising of the horse religion. Only fall in with all the claims of nature, and you will then fall in with all the claims of religion."—GERRITT SMITH (11.12).

Theosophy:

"When your body wishes something, stop and think whether *you* really wish it. For *you* are God, and you will only what God wills; but you must dig deep down into yourself to find the God within you, and listen to His voice, which is *your voice*."—KRISHNAMURTI (32.1).

Christian Science:

"If God, or good, is real, then evil, the unlikeness of God, is unreal."

"All sin is insanity in different degrees."

"Man is incapable of sin, sickness, and death."—MRS. EDDY (45.11).

Mormonism:

"The Church holds and teaches as a strictly scriptural doctrine, that man has inherited among the inalienable rights conferred upon him by his divine Father, absolute freedom to choose the good or the evil in life as he may elect, . . . for in all His dealings with man, He has left the mortal creature free to choose and to act, with no semblance of compulsion or restraint, beyond the influence of paternal counsel and loving direction."—TALMADGE (79.7).

Unitarianism:

"Q. What gospel may we tell to 'the bad'?

A. It is a gospel that the bad life is not man's true nature. It is a gospel that he can forsake and ought to forsake the evil way and that he will then become like a new creature as soon as he lets the electric touch of good-will move his soul."—DR. DOLE (101.10).

"Unitarianism is an attitude of the soul towards men. God being our Father, then we are all his children. This is a rather obvious platitude. But its significance is far-reaching. It undermines at once the doctrine of the total depravity of man. . . . That God is our Father means that man is in essence divine. . . . This fundamental thought of Unitarianism has vast practical applications. It modifies all our ideas of education and reform. The modern education is trusting more and more to the natural instincts of the child. Its watchword is not repression, but expression. . . . Character is the final goal of all our efforts."—JOHN H. APPLEBEE (114).

13. Devil: A. 9, " . . . by the instigation of the devil."

Spiritism:

"All spirits in the other world are nothing else but the souls of those who have lived here."—LANSLOTS (13.7).

"If for convenience we designate the high ranks (of the departed) Angels, and the lower as Evil Spirits, let us be careful not to lose sight of the fact that they differ only as elder and younger."—G. G. ANDRE (13.8).

Christian Science:

"Christian Science teaches us that 'the evil one,' or one evil, is but another name for the first lie and all liars."

"DEVIL, evil, a lie, error, neither corporeality nor mind."—MRS. EDDY (45.16).

Freemasonry:

"Evil is but the opposite of good, and is as necessary for the training of man as good. Hence the Tempter likewise serves God and enables us by bitter experience to learn the needful lessons, and so, when our long journey is ended, we shall find that evil is an illusion and 'the Enemy of Mankind' was really its greatest friend, and is in Truth the Wisdom of God manifesting itself forth in a strange but necessary disguise."—WARD (53.14).

Modernism:

"He [Satan] never appeared again in the Old Testament until after Persian influence had begun its work. . . . . Having frankly recognized, therefore, the outgrown nature of the category [demons] we need not be troubled by it when we read the Bible."—DOCTOR FOSDICK (117.2).

14. Eternal Punishment: A. 10, " . . . . and will punish them in His just judgment temporally and eternally. . . " (See further under Hell.)

Mormonism:

"The false doctrine that the punishment to be visited upon the erring souls is endless, that every sentence for sin is of interminable duration, must be regarded as one of the most pernicious results of unenlightened sectarianism."—TALMADGE (79.2).

Russellism:

"Punishment does not mean torture. . . . So those who go into destruction suffer a punishment that is everlasting; therefore everlasting punishment."—RUTHERFORD (93.5).

"Eternal torture is void of the principle of love. 'God is love.' A Creator that would torture his creatures eternally would be a fiend, and not a God of love."—RUTHERFORD (90.4).

"Now apply your reasoning faculties, as God has invited you, and ask yourself these questions: Is it reasonable that the all-wise Creator would create a creature, knowing that he would sin, and arrange in advance for his eternal torment in fire and brimstone? . . . Is it reasonable that the God of love could be so cruel as to torture eternally an unfortunate sinner? What good could result from so doing? How could the eternal conscious suffering of a creature bring glory or satisfaction to the loving Creator? It is obvious that all these questions must be answered in the negative." (97.2).

15. Fall, the: A. 7, "From the fall and disobedience of our first parents, Adam and Eve, in Paradise."

Spiritism:

"Never was there any evidence of a fall."—A. CONAN DOYLE (12.8).

"We must reject the conception of fallen creatures. By the Fall we understand the descent of spirit into matter." —ANDRE (13.9).

Christian Science:

"If man was once perfect but has now lost his perfection, then mortals have never beheld in man the reflex image of God. The *lost* image is no image. The true likeness cannot be lost in divine reflection [that is, man, V. B.]. Understanding this, Jesus said: 'Be ye therefore perfect even as your Father which is in heaven is perfect."— MRS. EDDY (45.14).

Freemasonry:

"The serpent in our Lodges is emphatically not there as the enemy of man. Students of the Bible will do well to bear in mind that the opening chapters of Genesis are undoubtedly not an historical statement, but a mystical and allegorical story. Even the translation of the Hebrew has been challenged, by men better qualified than myself. Thus the serpent, they claim, should be described as 'The Shining One,' and the woman Eve, who was formed from the rib of the man, is the psychic body developed out of the

spiritual body. The Garden of Eden, these contend, was never on this physical plane, but in the stages of life before matter is reached, and the whole of these chapters is an allegorical account of the descent of the spirit into matter so that it might acquire experience. In this drama the serpent is the 'Holy Wisdom,' which urges the trembling soul to descend on to the physical plane, and there work out its fate, and finally return to God, after obtaining the 'knowledge of good and evil'."—WARD (53.15).

Mormonism:

"Adam found himself in a position that impelled him to disobey one of the requirements of God. He and his wife had been commanded to multiply and replenish the earth. Adam was still immortal; Eve had come under the penalty of mortality; and in such dissimilar conditions the two could not remain together, and therefore could not fulfil the Divine requirement. On the other hand, Adam would be disobeying another command by yielding to his wife's request. He deliberately and wisely decided to stand by the first and greater commandment; and, therefore, with a full comprehension of the nature of his act, he also partook of the fruit that grew on the tree of knowledge. The fact that Adam acted understandingly in this matter is affirmed by the scriptures. Paul in writing to Timothy, explained that 'Adam was not deceived; but the woman, being deceived, was in the transgression.' The prophet Lehi, in expounding the scriptures to his sons, declared, 'Adam fell that man might be, and men are that they might have joy."—TALMADGE (79.3).

Unitarianism:

"The stories of the creation of Adam and Eve, of their primal innocence, and of their fall, have become for us folklore. In it the Fall explained the origin of sin; and a horrible theory of the propagation of sin, reared by Augustine on the basis of the Fall, was accepted by official Catholic theologians. Darwin's triumph has destroyed the whole theological scheme."—BISHOP BARNES in St. Paul's Cathedral, London (104.7).

"The Real Difference Between Unitarian Christianity and Traditional Orthodoxy. This difference is not about the Trinity. It goes deeper. What Unitarians and many liberals in other churches reject is the Calvinistic doctrine of the Fall of Man and the Depravity of Human Nature. We believe in the age-long Rise of Man, the dignity and divinity of human nature. We seriously, passionately, believe that we are the children of the Highest; that our nature is not ruined but incomplete; that within us a divinely beautiful nature is latent, waiting development. For Calvinistic pessimism we substitute an inspiring faith in human nature, not merely in what it is, but in what it is to be . . . " (104.8).

Modernism:

"That experience in the old theology has been labeled the 'fall of man,' but if it was a fall it was a fall forward. The man had become like God, knowing good and evil. It was the first great upward step."—BRUCE BARTON (105.3).

16. **Fatherhood of God (by Creating):** A. 26, " . . . Who of nothing made heaven and earth, with all that in them is . . . "

Spiritism:

Q. [by Mrs. Connant, medium]: "Do you know of any such spirit as a person we call Devil?"

A. [thru the controlling spirit at séance]: "We certainly do, and yet this same Devil is our God, our Father." —*The Banner of Light* (21.4), (11.13).

Theosophy:

" . . . and with conception the building of the physical body begins. It is built by a Deva [Angel], charged with the duty, after a pattern from the Lords of Karma entrusted to him as a mould by which the physical matter is to be shaped into a form for the working out of the ripe Karma in the lifetime of the body."—BESANT (28.6).

"We shall not be able to understand the profound significance of evolution so long as we think of God as separate from the universe, as existing apart somewhere in

space and, as an *external* Creator, fashioning their worlds in cosmic matter. The evolution of a universe does not resemble the building of a house, because the human artisans who wield saw and hammer are not part of the house; but we may compare an evolving universe to a living body, for the universe is living, and as is the case with a body, the guiding, controlling Intelligence is within, not without."—COOPER (24.11).

Mormonism:

"When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. . . . He is our Father and our God, and the only God with whom we have to do."—BRIGHAM YOUNG (84.2).

"The elements are eternal."—JOSEPH SMITH (72.7).

"Man was also in the beginning with God. Intelligence, or the light of Truth, was not created or made, neither indeed can be."—JOSEPH SMITH (72.11).

17. **Forgiveness of Sins:** Q. 56, "What believest thou concerning 'the forgiveness of sins'?"

Spiritism:

"They [spiritualists] declare there is no forgiveness for sin and assert that every man must work out his own destiny." (67.3.)

Theosophy:

"The word Karma simply means action. . . . Hence Karma may be called Causation, or the Law of causation. Its scientific statement is: 'Action and Reaction are equal and opposite'. . . . This sane and true teaching bids man . . . surrender all the fallacious ideas of 'forgiveness', 'vicarious atonement', 'divine mercy', and the rest of the opiates which superstition offers to the sinner."—BESANT (25*a*).

18. **God:** 24–25.

(*a*) PERSONALITY.

Spiritism:

"We abrogate the idea of a personal God." (11*a*.1.)

Theosophy:

"In Theology Theosophy is pantheistic.'—BESANT (29.9).

Christian Science:

"God is All-in-All."

"God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love."—MRS. EDDY (45.15).

Freemasonry:

"Humanity *in toto* is the only personal God, and Christos is the realization of perfection of this divine Persona, and individual, conscious experience. When this perfection is realized, the state is called Christos with the Greeks, Buddha with the Hindoos."—BUCK (59.2).

Unitarianism:

"Some day we shall be able to treat the myths and legends of the Bible as we do those of other peoples. Then Abraham and Prometheus, Samson and Hercules will appear alike as legendary heroes, while Zeus and Jehovah will be relegated to the dead man-made gods."—WICKS (104.9).

(*b*) UNITY: Q. 25, " . . . there is but one divine essence."

Spiritism:

"It should be understood that there are as many Gods as there are minds needing Gods to worship; not only one, two, or three, but many. . . . The noble forest trees, sun, moon, and stars, all things are Gods to you, for they minister unto the needs of your soul. It is vain to suppose you can all bow down to, and truly serve one God."—*Banner of Light* (11.14).

Theosophy:

"Each Logos is to his own universe the central object of adoration, and his radiant ministers are rightly worshiped by those who cannot rise to the conception of this central deity."—MRS. BESANT (29.10).

Mormonism:

"The passages are numerous in the inspired writings which indicate a plurality of Gods."—RICHARDS (81.1).

"And they (the Gods) said: Let there be light; and there was light. And they (the Gods) comprehended the light . . . and they divided the light."—JOSEPH SMITH (82.1).

"Each of these Gods, including Jesus Christ and His Father, being in possession of not merely an organized spirit, but a glorious body of flesh and bones, is subject to the laws which govern, of necessity, even the most refined order of physical existence."—PARLEY PRATT (74.3).

(*c*) TRINITY: A. 25, "Because God hath so revealed Himself in His Word, that these three distinct persons are the one, only true and eternal God."

Theosophy:

"A Trinity of Divine Beings, one as God, three as manifested Powers."—MRS. BESANT (26.11). (See further Part I.)

Christian Science:

"Life, Truth, and Love constitute the triune Person called God, that is, the triply divine Principle, Love . . . the same in essence, though multiform in office: God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter.

"The theory of three persons in one God (that is, a personal Trinity or Tri-unity) suggests polytheism, rather than the one ever-present I Am."—MRS. EDDY (45.16).

Freemasonry:

"It [Freemasonry] teaches definitely that there is a God, in the main similar to the Jewish conception of Jehovah, but, according to the Royal Arch, of a triune nature quite unknown to the Old Testament, viz., Creative, Preservative and Annihilative; in short, similar to Trimurti of the Hindoos, who unites in One Person the Creative aspect of

Brahma, the Preservative attributes of Vishnu, and the Destructive character of Shiva. Moreover, the jewel of the English Royal Arch, the double triangle within a circle, is the emblem of the Hindoo Trimurti."—WARD (59.3).

Mormonism:

"The Father has a body of flesh and bones as tangible as man's; the Son also: but the Holy Ghost has not a body of flesh and bones, but is a personage of spirit. . . . Were it not so, the Holy Ghost could not dwell in us. A man may receive the Holy Ghost, and it may descend upon him, and not tarry with him."—JOSEPH SMITH (72.5).

Modernism:

"As preached in our Protestant churches the Trinity has often been little more than a mathematical formula about three being one and one three. Let it be said to the credit of the early fathers who introduced the church to the philosophical treatment of the Trinity, that they did not deal in such arithmetical absurdity as has characterized our modern pulpits in their identification of one person with three persons. If then, any one is troubled about this formula of the Trinity, the liberal prescription is familiar; translate the formula back into the experience from which it came. The Trinity that matters is the Trinity of experience."—DOCTOR FOSDICK (117.3).

"When, however, the metaphysical presuppositions of Hellenistic thinking are abandoned, the doctrine is regarded as a symbol of Christian faith rather than as a literally exact description. Liberal Protestantism generally takes this position."—GERALD BIRNEY SMITH (118.1).

19. **Good Works Inadequate:** Q. 62, "But why cannot our good works be the whole or part of our righteousness before God?"

Lodgeism:

"The speculative Mason examines every action of his life by the square of morality, seeing that no presumption nor vain glory has caused him to transcend the level of

his allotted destiny, and no vicious propensity has led him to swerve from the plumb line of rectitude. And lastly, as it is the business of the operative Mason, when his work is done, to prove everything 'true and trusty', so it is the object of the speculative Mason, by a uniform tenor of virtuous conduct, to receive, when his allotted course of life has passed the inappreciable reward, from his Celestial Grand Master, of 'Well done, thou good and faithful servant'."—MACKEY (56.7).

Mormonism:

"Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness. Go ye therefore and do the works of Abraham, enter ye into my law, and ye shall be saved. But if ye enter not into my law [of polygamy—V. B.], ye cannot receive the promise of my Father, which he made unto Abraham."—JOSEPH SMITH (80.2).

"Now, that the blessing of redemption from individual sins, while free for all to attain, is nevertheless conditioned on individual effort, is as plainly declared as is the truth of unconditional redemption from the effects of the Fall."—TALMADGE (79.8).

20. **Hell:** A. 44, " . . . my Lord Jesus Christ, by His inexpressible anguish, pains, terrors, and hellish agonies . . . hath delivered me from the anguish and torments of hell."

Spiritism:

"Hell, I may say, drops out altogether, as it has long dropped out of the thoughts of every reasonable man. This odious conception, so blasphemous in its view of the Creator, arose from the exaggeration of Oriental phrases, and may perhaps have been of service in a coarse age when men were frightened by fires, as wild beasts are scared by the travelers. Hell as a permanent place does not exist. But the idea of punishment, of purifying chastisement, in fact of Purgatory, is justified by the reports from the other side."—A. CONAN DOYLE (12.9).

"It [the ancient Egyptian view of transmigration] is immeasurably superior to any view of endless useless torment such as many benighted Christian theologians have proclaimed . . . a conception for which there is neither rational explanation nor apology."—COLVILLE (15.3).

"There is nothing that can properly be called Hell in the mediæval sense of eternal hopelessness; but yet Hell in very truth in so far as they suffer the pangs of remorse when their rebellious spirit is broken, and when in their felt poverty of soul they begin to long to return to the Father."—SIR OLIVER LODGE (19.4).

"Hell is a great remedial agency. The punishment of sin is remedial. No great gulf is fixed between Heaven and Hell."—"JULIA," a supposed spirit speaking thru W. T. Stead (13.9).

Theosophy:

"If this [Luke 13:23, 24] be applied in the ordinary Protestant way to salvation from everlasting hell-fire, the statement becomes incredible, shocking. No Savior of the world can be supposed to assert that many will seek to avoid hell and enter heaven, but will not be able to do so. But as applied to the narrow gateway of Initiation and to salvation from rebirth, it is perfectly true and natural."—BESANT (26.12).

Russellism:

"Our Lord did not go to everlasting torment, hence we have this indisputable testimony that everlasting torment is not the wages of sin."—RUSSELL (88.15).

"It was written of him that he went to hell. 'Thou wilt not leave my soul in hell' (Psalm 16:10). If hell is a place of endless torment and Jesus went there, he could not have been released. The fact that he did not remain in hell is proof conclusive that hell is not a place of eternal torment."—RUTHERFORD (93.9).

Modernism:

"The very doctrine of an enduring hell is a negation of the fatherhood of God, for it is unthinkable that any lover of men could consent to punish eternally a single one of

his children, however gross and grave had been his moral failure. Of course, a father must deal justly with an erring son, and a son who was worth anything would desire to make reparation for wrongdoing and for grieving the father's heart. . . . No father ever won the love of his children by threatening them with punishments that were cruelly in excess of their deserts."—H. R. L. SHEPPARD (78.7).

21. **Inspiration of the Bible:** A. 21, " . . . a certain knowledge whereby I hold for truth all that God has revealed to us in His Word."

Spiritism:

"We have no desire to hide the plain fact that there is much in some parts of the Bible which does not amalgamate with our teaching." (23.3).

"To assert that it is a Holy and Divine Book, that God inspired the writers to make known His Divine will, is a gross outrage on and misleading to the public." (23.4.)

Theosophy:

"I confined myself to the Hindu scriptures, and in all cases I stated that I regarded these scriptures and the Hindu religion as the origin of all the scriptures and all the religions."—MRS. BESANT (36.1).

"The doctrines of the Gospels, and even of the Old Testament, have been taken bodily from the book of Enoch.

"In its hidden meaning, from Genesis to the last word of Deuteronomy, the Pentateuch is the symbolical narrative of the sexes, and is an apotheosis of Phallicism, under astronomical and physiological personifications."—BLAVATSKY (29.11).

Christian Science:

"The Bible has been my only authority. I have had no other guide in 'the straight and narrow way' of Truth.

"Genesis 2:7. Is this addition to His creation real or unreal? Is it the truth, or is it a lie concerning man and God? It must be a lie, for God presently curses the ground."—MRS. EDDY (45.17).

Freemasonry:

"The Bible is used among Masons as the symbol of the will of God, however it may be expressed. And, therefore, whatever to any people expresses that will may be used as a substitute for the Bible in a Masonic Lodge. Thus, in a Lodge consisting entirely of Jews, the Old Testament alone may be placed upon the altar, and Turkish Masons make use of the Koran . . . it everywhere masonically conveys the same idea—that of the symbolism of the Divine Will revealed to man."—MACKEY (54.1).

"It is, to say the least, a careless inexactness of speech that calls the Bible the Word of God. A book written by human hands, translated from one language into another by fallible human minds, cannot be called the Word of God. And even if we were in possession of the original manuscripts in Hebrew and Greek, we could not say it is the Word of God."—HARDWICK (59.1).

Mormonism:

"Thou fool, that shall say, A Bible, A Bible, we have got a Bible, and we need no more Bible. . . . Wherefore murmur ye, because that ye shall receive more of my word?"—*Book of Mormon* (72.3).

"And whatsoever they ['those ordained unto the priesthood'] shall speak when moved upon by the Holy Ghost, shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation."—JOSEPH SMITH (72.13).

"The written works adopted by the vote of the Church as authoritative guides in faith and doctrine are four,—the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price."—TALMADGE (79.10).

"We will first quote from the writings of the Old and New Testaments and, altho we are informed by later revelations 'that many parts which are plain and most pre-

cious' have been taken away therefrom, yet there is a large amount of testimony left in this valuable and sacred record."—PRESIDENT JOHN TAYLOR (83.3).

"*The Holy Scriptures.* Translated and Corrected by the Spirit of Revelation, by Joseph Smith, Jr., the Seer. 20th Edition. Lamoni, Iowa. Published by the Reorganized Church of Jesus Christ of Latter Day Saints. 1920."

"Wilfred Woodruff is a prophet, and he has a great many prophets around him, and he can make scriptures as good as those in the Bible."—TAYLOR (84.1).

Unitarianism:

"The Old Testament is a narrative of the early life and thought and struggle of the Jewish people, perhaps the most remarkable and, on the whole, admirable people of whom there is any record. The New Testament is made up of accounts of the life and work of Jesus, accounts given long after His death by persons who had never seen or heard Him, but were profoundly moved by reports concerning Him, reports more or less colored by the fact that they were formulated in a very credulous age by simple and, for the most part, unlettered men. In spite of these drawbacks, the really beautiful and divinely human character of Jesus shines forth, and increasing numbers of men are catching His spirit and following, though afar off and with halting steps, His glorious example."—GRACE JULIAN CLARKE (104.10).

Modernism:

"The only precious thing in danger is the Church's reputation for honesty and candor. The case of truth can never be advanced by men who dare not face the facts. It is disheartening that even in our day there are men of intelligence and noble purposes who refuse to admit that Paul was mistaken."

"The traditional conception of inspiration must be reconstructed . . . . The image of the inspired and inerrant Apostle, which still hangs in many a mind, is a creation of the pious and uninstructed imagination."

"He [Paul] wrote a letter to the Thessalonians which stirred up so much commotion, that he had to write a second letter to explain what he meant. He wrote a letter to the Corinthians which contained statements so extreme, that it was necessary to write another letter to tone these statements down."—DOCTOR JEFFERSON (119.1).

"So we used to think of inspiration as a procedure which produced a book guaranteed in all its parts against error, and containing from beginning to end a unanimous system of truth. No well-instructed mind, I think, can hold that now."—FOSDICK (78.8).

"We know now that every idea in the Bible started from primitive and childlike origins, and, with however many setbacks and delays, grew in scope and height toward the culmination in Christ's gospel. We know now that the Bible is the record of an amazing spiritual development."—FOSDICK (117.4).

"The Bible, therefore, is not only inspired as all other honest work is inspired, but in the same way. If it reveals a higher measure of inspiration than any other work, it is not because it was given it, but because it has reached it."—BASIL KING (120.1).

"For the revelation with which the N. T. is charged is not a fixed dogma, supernaturally conveyed, but a Life generated by the Spirit of Jesus Christ. This Life implies no doubt certain truths or doctrines which have to be retained and from time to time restated. But they are only tenable in and thru participation in the Life itself. What enforces them is not any dogma of Church tradition, not any arbitrary hypothesis of verbal inspiration, but the authority with which life speaks to life."—MOFFAT (92.2).

"The human spirit urged a new mightier protest against the 'It is written' . . . therefore allowing and ever rejoicing in the moral and religious value of many a page, the bliblical canon as such had no right to rule over man. Man was the book's judge; the book was not man's judge. The book must be measured by man's truth, man's conscience."—S. ANGUS (133.2).

22. **Jesus the Only Savior:** Q. 29, "Why is the Son of God called Jesus, that is, a Savior? A. Because He saveth us, and delivereth us from our sins; and likewise, because we ought not to seek, neither can we find, salvation in any other."

A. 30, " . . . for one of these two things must be true, that either Jesus is not a complete Savior, or . . . "

Spiritism:

"In the Spiritist hymnbook and prayers the name of Jesus is omitted, and the motto of many is, 'Every man his own savior'."—REV. F. FIELDING OULD (13.10).

Christian Science:

"Jesus bore our sins in his body. He knew the mortal errors which constitute the material body, and could destroy those errors; but at the time when Jesus felt our infirmities, he had not conquered all the beliefs of the flesh or his sense of material life, nor had he risen to final demonstration of spiritual power."—MRS. EDDY (45.18).

Freemasonry:

"For Jesus, the Second Person of the Trinity, is the Christian conception of the Preserver whom the Hindoos call Vishnu . . . .'—WARD (53.16).

23. **Judgment:** Q. 52, "What comfort is it to thee that 'Christ shall come again to judge the quick and the dead'?"

Christian Science:

"No final judgment awaits mortals, for the judgment-day of wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error. As for spiritual error there is none."—MRS. EDDY (45.19).

Russellism:

"Since the judgment is to begin with the generation on earth at the time for judgment, it follows that millions of those now on earth will be the first ones to receive a trial and an opportunity for the blessings that will follow. . . . The trial and judgment of those now living on the earth, looking to reconstruction and restoration, cannot begin until Satan's empire completely falls and the enemy is restrained as described in the preceding chapters."—RUTHERFORD (99.7).

Mormonism:

"Personally, I do not pretend to know the details of the future life. . . . But I am likewise sure that the old Scriptural framework with its background of a Hebrew Sheol and a Zoroastrian judgment day is not in my mind."—FOSDICK (117.5).

24. **Justification by Faith:** A. 61, " . . . only the satisfaction, righteousness, and holiness of Christ is my righteousness before God, and . . . I cannot receive and apply the same to myself in any other way than by faith only."

Christian Science:

"Final deliverance from error, whereby we rejoice in immortality, boundless freedom, and sinless sense, is not reached through paths of flowers nor by pinning one's faith without works to another's vicarious effort."—MRS. EDDY (45.20).

Modernism:

"The sectarian dogma of justification by faith alone has exercised an influence for evil since the early days of Christianity."—TALMADGE (79.4).

Russellism:

"The 'ransom for all' given by 'the man Christ Jesus' does not give or guarantee everlasting life or blessing to any man; but it does guarantee to every man another opportunity or trial for life everlasting."—RUSSELL (88.29).

25. **Law of God as Standard of Moral Life:** Q. 91, " . . . But what are good works? A. Only those which . . . are performed according to the law of God . . . "

Spiritism:

"We have no creed, no absolute standard of morals; each one may form his own moral law." (11*a*.1).

Freemasonry:

"The code of laws which regulate a Mason is the law of nature and not the ten commandments."—MACKEY (59.6).

26. **Life after Death:** A. 57, " . . . my soul, after this life, shall be immediately taken up to Christ its head."

Spiritism:

" . . . the reports from the other world are all agreed as to the pleasant conditions of life in the beyond. They agree that like goes to like, that all who love or who have interests in common are united, that life is full of interest and of occupation, and that they would by no means desire to return . . . People live in communities, as one would expect if like attracts like, and the male spirit still finds his true mate tho there is no sexuality in the grosser sense and no childbirth . . . All agree that life beyond is for a limited period, after which they pass on to yet other phases, but apparently there is more communication between these phases than there is between us and Spirit-land."—SIR A. CONAN DOYLE (12.10).

Theosophy:

"As we gain more experience in this life we are leading after death, we learn many other important lessons and facts. . . . We also see how utterly wrong it is to give way to uncontrolled grief for those who are 'dead', for now we who have lost our physical bodies by death, are continually surrounded by the almost unbearable thoughts of grief and passionate longing created by our loving but mis-

guided friends who are mourning our death. Strangely enough, tho these same friends are with us and talk with us while their physical bodies are asleep, just as soon as they awake in the morning, they revert to the old delusion that they have lost us, and think thoughs of bitter sorrow all day long. We stand beside them and cry out that we are there, but they do not hear us or even feel our presence, because their nervous systems are so insensitive and their attention is so fully directed to worldly affairs. They make us, the dead, very unhappy and miserable by their illogical and foolish attitude, and we can really only gain relief from this intolerable condition when they begin to *forget* us and think of other things. . . .

"As the years roll on—counting time as is done on earth —we find that more radiant and beautiful regions of this emotional world unfold before our gaze, and we are startled to discover that we have been surrounded by these glorious regions all the time but did not know it, because of a peculiarity of the emotional body. . . .—COOPER (24.12).

"And all men pass into that heavenly world, even the poorest in virtue, the lowest in intelligence. That lowest class of which I spoke at first, who inevitably pass thru the experience of suffering, grow out of it and pass on into the heavenly world, for only a short stay, I grant, for the material they take with them is small."—ANNIE BESANT (39.1).

Christian Science:

"There is one possible moment, when those living on the earth and those called dead, can commune together, and that is the moment previous to the transition,—the moment when the link between their opposite beliefs is being sundered. In the vestibule thru which we pass from one dream to another dream, or when we awake from earth's sleep to the grand verities of Life, the departing may hear the glad welcome of those who have gone before. . . . We pass from one dream to another dream. . . . Death will occur on the next plane of existence as on this, until the spiritual understanding of Life is reached."—MRS. EDDY (45.21).

Russel was born
Feb 16, 1852

Russellism:

"Another of Satan's desceptions by which he has blinded the people is the teaching that the dead are still conscious after death. This is not supported by the Bible, however. Those who die are never again conscious unless they are resurrected by the Lord."—RUTHERFORD (93.8).

Modernism:

"I believe in the persistence of personality thru death, but I do not believe in the resurrection of the flesh."—FOSDICK (117.6).

27. Lord's Supper, The: 75–79.

Christian Science:

"The true sense is spiritually lost, if the sacrament is confined to the use of bread and wine. . . . Jesus prayed; he withdrew from the material senses to refresh his heart with brighter, with spiritual views . . . and this supper closed forever Jesus' ritualism or concessions to matter. His followers partook of the heavenly manna, which of old had fed in the wilderness the persecuted followers of Truth. Their bread indeed came down from heaven. It was the great truth of spiritual being, healing the sick and casting out error . . . they had borne this bread from house to house, *breaking* (explaining it to others), and now it comforted themselves.

"For this truth of spiritual being, their Master was about to suffer violence and drain to the dregs his cup of sorrow. . . . Christian's are you drinking his cup? Have you shared the blood of the New Covenant, the persecutions which attend a new and higher understanding of God? If not, can you then say that you have commemorated Jesus in his cup? Are all who eat bread and drink wine in memory of Jesus willing truly to drink his cup, take his cross, and leave all for the Christ-principle? Then why ascribe this inspiration to a dead rite . . . ?

"What a contrast between our Lord's last supper and his last spiritual breakfast with his disciples in the bright morning hours at the joyful meeting on the shore of the Galilean Sea! . . .

"This spiritual meeting with our Lord in the dawn of a new light is the morning meal which Christian Scientists commemorate. They bow before Christ, Truth, to receive more of his reappearing and silently to commune with the divine Principle, Love. They celebrate their Lord's victory over death, . . . and his spiritual and final ascension above matter, or the flesh, when he rose out of material sight."—MRS. EDDY (45.22).

Unitarianism:

"The communion is very repulsive to me. The ideas of sacrifice and atonement are barbarous and inhuman. . . . As liberals in religion why should we commemorate the death of Jesus? . . . Jesus is not the centre of our religion. . . . Why do we not commemorate the life of Emerson or Socrates or of Immanuel Kant. . . . Many men and women who might otherwise be loyal recruits and helpful workers in the church are kept from association with the church by the presence of the communion service. As here celebrated four times a year among a small number of people it holds a very precarious position in our forms of worship."—A UNITARIAN MINISTER (101.11).

Modernism:

"His last Supper with his disciples was an hour of solemn memories. Their minds were heavy with foreboding. He talked earnestly, but the whole purpose of his talk was to lift up their hearts, to make them think nobly of themselves, to fill their spirits with a conquering faith." —BRUCE BARTON (121.1).

28. Man, his Origin: A. 6, "God created man good, and after His own image."

Spiritism:

"Man was not instantaneously or miraculously formed. He did not reach this earth by miracle, but in accord with unchanging law. By what law was man here introduced? There must be an especially favorable spot for the beginning of generation, or formation. That spot is the North. There is the seat of attraction corresponding to the organ

called the navel; there are peculiar magnetisms, especially vital electricity, and the finer fluids. There are electric currents, and the umbilical cord. Formation or generation began at that point and spread out by closely connected links or fibres like the cord referred to, until a central, or, as it is termed, a more tropical climate was reached, and thus as the child by warmth is nourished and protected, man comes forth into being. It may be called metaphorically an 'Eden,' or a garden of tropical flowers . . . "—*Educator*, a book of 680 octavo pages; the account is ascribed to an "Association of Exalted Spirits," among whom are Socrates, Aristotle, Luther, Daniel Webster, etc. **(11.15)**.

Theosophy:

"Man is a Spiritual Intelligence, a fragment of Divinity clothed in matter."—BESANT **(28.7)**.

"Lastly we come to the true man, the soul, of whom it is said in an ancient scripture: 'He is not born, nor does he die, nor having been ceaseth he any more to be. Unborn, perpetual, eternal and ancient, he is not slain when the body is slaughtered."—COOPER **(24.13.)**

"The popular conception is that God created the world and mankind as a mechanic creates a complicated machine —a thing apart from himself. . . .On this great central problem of life Theosophy is, as on all other matters, in perfect agreement with science, showing that creation is the act of God, but that his process of creation is an evolutionary one; that the life of the supreme Being, permeating every atom of the universe . . . is slowly evolving into higher and higher powers of consciousness through gradually increasing complexities of form."—ROGERS **(30.3)**.

Christian Science:

"The first erroneous postulate of belief is, that substance, life, and intelligence are something apart from God.

"The second erroneous postulate is, that man is both mental and material.

"The third erroneous postulate is, that mind is both evil and good; whereas the real Mind cannot be evil nor the medium of evil, for Mind is God.

"The fourth erroneous postulate is, that matter is intelligent, and that man has a material body which is part of himself."

"Man: God's spiritual idea, individual, perfect, eternal."

"Man is not matter; he is not made up of brain, bones, and other material elements. The Scriptures inform us that man is made in the image and likeness of God. Matter is not that likeness. The likeness of Spirit cannot be so unlike Spirit."—MRS. EDDY (45.23).

29. **Mediator, the:** Q. 18, " . . . that Mediator, who is in one person both very God, and a real righteous man."

Spiritism:

"I do not find that Christ claimed for Himself more than he held out as possible for others. When He identifies Himself with the Father, it was in the oneness of mediumship. He was the great Medium or Mediator."—GERALD MASSEY (21.5).

"As God is Spirit, that is the Infinite Spirit's presence acting by the law of mediation, the Apostle with a singular clearness of perception pronounced the Nazarene a Mediator—i.e. a Medium—between God and man."—DR. J. M. PEEBLES (21.6).

"All testimony received from advanced spirits only shows that Christ was a mediator and reformer in Judea, that He is now an advanced Spirit in the sixth sphere, but that He never claimed to be God, and does not at present."—DOCTOR WISSE (23.5).

Theosophy:

"It is the event of the Baptism which marks the coming of the Christ . . . and it is *then*, from the occult point of view, that the *Jesus* became the *Christ*. . . . Jesus the Hebrew, the individual, the spiritual man, stepped out of

the body that he had been dwelling in through all those years and preparing for the coming of his Lord, giving it over as a holy temple for the incoming of the supreme Teacher, so that the body became the habitation of the supreme Teacher, for the three years of his ministry."—BESANT (25.10).

Christian Science:

"God is indivisible. A portion of God could not enter man; neither could God's fulness be reflected by a single man, else God would be manifestly finite, lose the deific character, and become less than God."

"Jesus is the human man, and Christ is the divine idea; hence the duality of Jesus the Christ."

"The Christ dwelt forever an idea in the bosom of God, the divine Principle of the man Jesus, and woman perceived this spiritual idea, though at first faintly developed."

Christ, Truth, was demonstrated through Jesus to prove the power of Spirit over the flesh. . . . Jesus represented Christ, the true idea of God."—MRS. EDDY (45.24.)

Russellism:

"It is a great mistake of some to suppose that 'the man Christ Jesus' was the Second Adam. Oh, no! As the Apostle declares (1 Cor. 15:47) the second Adam is the Lord from heaven—the Lord who will come from heaven, and at his second advent assume the office and duties of a father to the race of Adam."—RUSSELL (88.17).

"Some insist that Jesus when on earth was both God and man in completeness. This theory is wrong, however. . . . It is also easy to be seen that Jesus could not be part God and part man, because that would be more than the law required; hence divine justice could not accept such a ransom."—RUTHERFORD (93.7).

"Neither was Jesus a combination of the two natures, human and spiritual. The blending of two natures produces neither the one nor the other, but an imperfect, hybrid thing, which is obnoxious to the divine arrangement."—RUSSELL (88.24).

"It is the work of the Mediator (Head and 'body') to proclaim to mankind the fact that God has provided a sin-offering."—RUSSELL (88.19).

Unitarianism:

"The difference between the Man of Galilee of the first century and the man of England and America in the nineteenth century, if I understand my gospels aright, is not in inherent capacity to draw near God, but in the relative degree of realization of a latent power common to humanity. It is this that has created the uniqueness of Jesus."—REV. ANSON PHELPS STOKES (104.11).

Modernism:

"The incarnation was in man that it might be in men. O child of God, as God lived in his Son, so would he live in his sons and children."—DR. MACFARLAND, former Secretary of the Council of the Churches of Christ in America (122.1).

"Christ is essentially no more divine than we are or than nature is."—DR. MCGIFFERT of Union Theological Seminary (123.1).

30. Miracles: 31 (Prophetic Office of Christ).

Spiritism:

"When Christ, on being touched by the sick woman, said, 'Who has touched me? Much virtue has passed out of me'; could He say more clearly what a healing medium could say now, save that He would use the word 'power' instead of 'virtue'?"—A. CONAN DOYLE (12.11).

Christian Science:

"Miracles are impossible in Science, and here Science takes issue with popular religions. The scientific manifestation of power is from the divine nature and is not supernatural, since Science is an explication of nature."

"Jesus demonstrated the power of Christian Science to heal mortal minds and bodies."—MRS. EDDY (45.25).

Modernism:

"Biblical miracles will more and more become unreal ghosts lost in antiquity and, gradually becoming dimmer, will disappear in utter credulity."

"For this is the principle on which alone can Biblical miracles have a vital part in our faith: Wherever a narrative in Scripture describes an experience in terms of miracle so that we recognize that the same kind of experience is open to us or would be open if we were receptive of God's incoming power, that narrative is fundamentally credible and useful."—FOSDICK (117.7).

"One of the earliest of the prophet-teachers himself used magic to discredit the inferior magic of his opponents, the priests of the Baal. Elijah brought down fire from heaven to consume a water-sodden sacrifice, after making sport of the futile attempts of the Baal-worshipers. A third example of belief in magic can be taken from the regulations given in the book of Leviticus for cleansing a house after a visitation of plague or leprosy. These regulations read like the descriptions of magic one can find in many modern discussions of primitive practices among living peoples, in Africa, Australasia, and the South seas."—HAROLD E. B. SPEIGHT (78.9).

31. **Ninth Commandment:** Q. 112, "What is required in the ninth commandment? A. . . . that I avoid all sorts of lies and deceit . . . also, that I defend and promote, as much as I am able, the honor and good character of my neighbor."

Spiritism:

"I say it without fear of contradiction: take fraud out of spiritualism, and it would dash to pieces in a twelvemonth. You would deprive it of its safety-valve. Instead of curses, it should receive blessings.

"The office of public mediumship is to divert the attention of the masses from Spiritualism *per se*. It is ever on

the stage. It keeps the great, ignorant world amused. It is the butt of science; it provokes the Christian's mirth; it draws the ridicule of the rationalist, and the sneer of the skeptic.

"But in the meantime, behind the scenes, in ten thousand homes, the cause goes forward through ten thousand private mediums." (11.16).

"It is infinitely to be regretted that we cannot trust the loyalty of the mediums." They almost all cheat."—CAMILLE FLAMMARION (16.4).

Russellism:

"The clergy met the conditions and they have failed. They have worshiped the Devil, sanctified war, for pay have acted as military recruiting officers, and have resorted to other devilish methods to gain their selfish and ambitious ends. They have ignored God and the Lord Jesus, and have waxed rich and powerful, while associated with their allies and under the direction of the super-mind of the god of this world. . . . They stand self-confessedly guilty before God and man."—RUTHERFORD (99.10).

32. **Oath, the:** Q. 101, "May we then swear religiously by the name of God? A. Yes; . . . A. 102, . . . for a lawful oath is calling upon God as the only one who knows the heart, that He will bear witness to the truth, and punish me if I swear falsely . . . "

Freemasonry:

"*Oath*: . . . It is administered before the secrets are communicated."—MACKEY (54.2).

"Freemasonry imposes upon its members a covenant with the forms and solemnities of an oath. It is the covenant that makes the Mason. This covenant is above all civil or ecclesiastical authority. No law of the land can affect it. No anathema of the Church can weaken it. This covenant

is perpetual. When a man swears once as a Mason he is forever afterward sworn."—WEBB (59.7).*

33. **Original Sin** (pollution): A. 7, " . . . Hence our nature is become so corrupt, that we are all conceived and born in sin."

Modernism:

"In present-day religious thinking among Protestants, the doctrine [original sin] has been somewhat discredited both because of doubt as to the historicity of all the details in the theological picture of Adam, and more especially because of a more accurate knowledge of child-nature. . . . Whereas salvation from original sin in the older theological sense requires a sacramental or mystical regeneration, salvation from animal passions and from evil social standards requires a religious and moral training of the body and a 'social gospel'."—PROFESSOR SMITH of Chicago (118.2).

34. **Prayer:** 116–119.

A. **Necessity:** Q. 116, "Why is prayer necessary for Christians? A. Because it is that chief part of thankfulness which God requires of us: and also, because God will give His grace and Holy Spirit to those only who with sincere desires continually ask them of Him, and are thankful for them."

Unitarianism:

"Why pray since we live in a world governed by natural law? Can puny man importuning the Almighty, cause him to change his mind or break his laws to grant our peti-

* The oaths of Masons, etc., have been revealed many times, and may be had from the office of the National Christian Association. The reason they are not given here is that Part II offers only statements made by loyal devotees of the various cults, and not quotations of such as have left the movements. The above genuinely masonic citations, however, show sufficiently the immoral character of oaths that are administered and agreed to bind to secrecy before the nature of the secrets is revealed. Lev. 5:4, 5.

tion? No—men did that in an ignorant, superstitious age, but we have enlarged our idea of God, and now we must revise our idea concerning prayer. We must 'accustom ourselves to think of prayer, not as supplication, but as co-operation; not as asking God to work for us, but as pledging ourselves to work with God."—AUGUSTUS P. RECCORD (104.12).

B. **Requisites:** Q. 117, "What are the requisites of that prayer, which is acceptable to God, and which He will hear?"

(*a*) *Object:* A. First, that....we pray to the one true God only."

Spiritism:

"O Lucifer, thou sun of the morning, who fell from thy high estate, and whom mortals are prone to call the embodiment of evil, we lift up our voices unto thee. We know that thou canst not harm us unless by the will of the Almighty, of whom thou art a part and portion, and in whose economy thou playest thy part, and we cannot presume to sit in judgment over Deity. From the depths of thine infamy streams forth divine truth. Why should we turn from thee? Does not the same inspiration rule us all? Is one in God's sight better than another? We know thou art yet to come up in his expanded creation, purified by the influence of God's love, for his love is not perfected while one of his children writhes in misery. So, O Lucifer, do we come up and stand before the throne of the Ancient of Days, hand in hand with thee. As thou hast been the star of the morning, thou wilt again become an angel of light. O Satan, we will subdue thee with our love, and thou wilt yet kneel humbly with us at the throne of God."—LIZZIE DOTEN, popular American medium before a Boston audience in Lyceum Hall, Dec. 8th, 1851 (11.17).

"O Devil, Prince of Demons in the Christian Hell! O, thou Monarch of the Bottomless Pit! Thou King of Scorpions having stings in their tails, to whom it is given to

hurt the earth for five months, I beseech thee to hear my prayer. Thou seest the terrible strait in which I am placed, matched in debate with one of the big guns of Christianity . . . Therefore we beseech thee to stand by us on this occasion. Bless thy servant in his labors before thee. Fill his mouth with words of wisdom. Enable him to defend thee from the false charges about to be made against thy Sulphurous Majesty, and triumph by truth and logic over his opponent, so that this audience may realize that thou art a prayer-hearing and a prayer-answering Devil."—PROF. W. CHANEY, at San José, Calif., January 29, 1874 (11.18).

Theosophy:

"Whether the person pray to Buddha, to Vishnu, to Christ, to the Father, it matters not at all."—ANNIE BESANT (29.12).

(*b*) *Humility:* "Secondly, that we rightly and thoroly know our need and misery, that so we may deeply humble ourselves in the presence of His divine majesty."

Unitarianism:

"*Words of Aspiration.* By REV. F. S. C. WICKS. We seek to know the way of life that we may walk therein. We seek a revelation which will make known to us the way in which we should go. In vain we lift our eyes to the distant Heavens; in vain we turn to the printed page; for us no revelation from above, no revelation from beyond. And then, turning back in our unavailing search, we turn within and there we find the light that lighteth every man that cometh onto the earth, the light that illuminates our understanding, the light of conscience and of reason. Finding truth in our minds and justice in our hearts, we have found our lights; and following their leadings, we are in the way of Eternal Life. Amen." (104.13).

(c) *Hearing Expected:* "Thirdly, that we be fully persuaded that He, notwithstanding we are unworthy of it will, for the sake of Christ our Lord, certainly hear our prayer, as He has promised us in His Word."

Theosophy:

"He [George Müller] prayed for food for the children who had no resource save his bounty, and money always came sufficient for the immediate needs. What had happened? His prayer was a strong, energetic desire, and that desire creates a form, of which it is the life and directing energy. That vibrating, living creature has but one idea, the idea that ensouls it—help is wanted; and it ranges the subtle world, seeking. A charitable man desires to give help to the needy, is seeking opportunity to give. As the magnet to soft iron, so is such a person to the desire-form, and it is attracted to him. It rouses in his brain vibrations identical with its own—George Müller, his orphanage, its needs—and he sees the outlet for his charitable impulse, draws a cheque, and sends it. Quite naturally, George Müller would say that God put it into the heart of such a one to give the needed help. In the deepest sense of the word that is true, since there is no life, nor energy, in His universe that does not come from God; but the intermediate agency, according to the divine laws, is the desire-form created by the prayer. The result could be obtained equally well by a deliberate exercise of the will, without any prayer, by a person who understood the mechanism concerned, and the way to put it into motion."—ANNIE BESANT **(26.13).**

Christian Science:

"God is not moved by the breath of praise to do more than He has already done, nor can the infinite do less than bestow all good, since He is unchanging wisdom and Love. We can do more for ourselves by humble fervent petitions, but the All-loving does not grant them simply on the ground of lip-service, for He already knows all. . . .

" 'The prayer of faith shall save the sick', says the Scripture. What is this healing power? A mere request that God will heal the sick has no power to gain more of the divine presence than is always at hand. The beneficial effect of such prayer for the sick is on the human mind, making it act more powerfully on the body through a blind faith in God. This, however, is one belief casting out another,—a belief in the unknown casting out a belief in sickness. It is neither Science nor Truth which acts through blind belief, nor is it the human understanding of the divine healing Principle as manifested in Jesus, whose humble prayers were deep and conscientious protests of Truth,—of man's likeness to God and of Man's unity with Truth and Love."—MRS. EDDY (45.26).

Modernism:

"The only prayer which we have a moral right to pray is precisely the prayer which after all we ourselves must answer."—GEORGE BURMAN FOSTER (123.2).

(*d*) *In the Name of Christ:* ". . . . for the sake of our Christ our Lord."

Spiritism:

"In the Spiritualist hymn-book the name of Jesus is deleted—for example, 'angels of Jesus' reads 'angels of wisdom.' At their services His name is carefully omitted in the prayers."—REV. F. FIELDING-OULD (16.5).

Lodgeism:

" . . . Such a question arises in the thirtieth decision of the Grand Master as to the proper conclusion of prayers at burials and in lodges, and while the Grand Master may be right in deciding that it is not un-Masonic, in the sense that charges could not be sustained for such action, in concluding Masonic prayers according to the formula of any religion, still we think that it is contrary to the spirit of Freemasonry, and is in derogation of its universality, which would demand that no phrase or terms should be

used in a Masonic service that would arouse sectarian feelings or wound the religious sensibilities of any Freemason." —W. B. PEARSON, Grand Secretary of the M. W. Lodge of Texas A. F. and A. M.*

"Adopted by the Grand Lodge of the U. S. [Odd Fellows], to exclude prayers offensive to members of the Order in many of our Lodges. It is also ordered that on all occasions of the Order, the same spirit as observed in the foregoing, shall be strictly followed by the officiating clergyman or chaplain."—A. B. GROSH (58.2).

"As to the omissions charged, of such phrases as 'the 'Holy Trinity,' 'Triune God,' or of any recognition, in express words of Christ as the Savior of the world, or as the second person in the Godhead,—and the charge that our prayers are so framed that any religionist, Christian, Jewish, or Mohammedan, can unite in them—as to all these criticisms, we place our prayers alongside of those recorded in the Old and New Testaments; *which are liable to the same objections and censures.*"—GROSH (58.3).

C. Prayer as Asking: Q. 118, "What hath God commanded us to ask of Him? A. All things necessary for soul and body . . . "

Theosophy:

"The action of prayer—which is concentrated thought." —BESANT (25.13).

"Then he learns that Divinity lies hidden within himself, and that nothing that is fleeting can satisfy that God within; that only union with the One, the Perfect, can still his cravings. Then there arises within him the will to set himself at one with the Divine; . . . he has risen above all prayer, save that which is meditation and worship; he has nothing to ask for, in this world or in any other."—BESANT (26.9).

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* The original of this letter is in possession of Prof. Theo. Graebner, Concordia Seminary, St. Louis, Mo. It is dated December 22, 1920, and is a reply to the question whether lodge prayers should be closed with the words, "in the name of Christ" (59. 8).

Christian Science:

"Desire is prayer. Such a desire has little need of audible expression. It is best expressed in thought and life."

"Shall we ask the divine Principle of all goodness to do His own work? His work is done."

"God is not influenced by man."

"The mere habit of pleading with the divine mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed—an error which impedes spiritual growth."—MRS. EDDY (45.27).

D. **The Perfect Prayer:** A. 118, " . . . which Christ our Lord has comprised in the prayer He Himself has taught us."

Christian Science:

"Here let me give what I understand to be the spiritual sense of the Lord's Prayer:

"Our Father which art in heaven,
Our Father-Mother God, all-harmonious,

Hallowed be Thy name.
Adorable One.

Thy kingdom come.
Thy kingdom is come; Thou art ever-present.

Thy will be done in earth, as it is in heaven.
Enable us to know—as in heaven, so on earth,—God is omnipotent, supreme.

Give us this day our daily bread;
Give us grace for today; feed the famished affections;

And forgive us our debts, as we forgive our debtors.
And Love is reflected in love;

And lead us not into temptation, but deliver us from evil;
And God leadeth us not into temptation, but delivereth us from sin, disease, and death.

For thine is the kingdom, and the power, and the glory, forever.
For God is infinite, all-power, all Life, Truth, Love, over all, and All.—MRS. EDDY (45.27*a*).

Freemasonry:

"The Prayer beginning, 'Our Father which art in Heaven,' referred to by Brother Jenks, is very, very erroneously called 'The Lord's Prayer,' meaning thereby the prayer of Jesus Christ. The real 'Lord's Prayer,' that is, the prayer of Jesus Christ, is to be found in the 17th chapter of St. John. The Prayer referred to by Brother Jenks is one of the oldest prayers to our Father we know of, and has been in constant use by the Jewish people, almost word for word, from their earliest known history. When His Disciples came to Christ asking Him to teach them how to pray, He rebuked them by giving them the prayer they and their forefathers had used from time immemorial. We consider this rebuke one of the strongest the Master ever gave to his disciples. Thus the Mason, be he Jew or Gentile, Mohammedan or Parsee, Buddhist or Brahmin, can pray without offense in the hearing of his brethren of whatever creed to 'Our Father which art in heaven'." (59.9).

35. Predestination: A. 54, ". . . chosen to everlasting life."

Russellism:

"The fact that God asked man to reason with him shows that he is not going to arbitrarily deliver man and give to him blessings without man's consent. If the destiny of man is fixed, without regard to whether he accepts or rejects the provision made for him, then there would be no occasion for him to reason with the Lord. This for ever puts to silence the theory of predestination of every creature."—RUTHERFORD (99.1).

Modernism:

"In modern times the doctrine of predestination has fallen into the background, largely because of a changed conception of God which no longer makes use of the idea of arbitrary sovereignty."—PROF. G. B. SMITH (Professor of Christian Theology, University of Chicago) (118.3).

36. **Priesthood of Christ:** A. 31, " . . . and to be our only high priest."

Freemasonry:

"This order is an honorarium, or gift of honor, to be bestowed upon the High Priest of a Royal Arch Chapter, and consequently no one is legally entitled to receive it until he has been duly elected to preside as High Priest in a regular Chapter of Royal Arch Masons. . . . The following passage of Scripture is read as explanatory of the office of the priesthood. It may be very appropriately used as a concluding charge: . . . The Lord sware, and will not repent, thou art a priest for ever, after the order of Melchizedek.'—MACKEY (57.2).

Mormonism:

"But there are two divisions or grand heads—one is the Melchizedek Priesthood, and the other is the Aaronic, or Levitical priesthood. The office of an elder comes under the Priesthood of Melchizedek. The Melchizedek Priesthood holds the right of Presidency, and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things."—JOSEPH SMITH (72.12).

37. **Probation after Death:** This error may be discussed either at Q. 52 (Judgment) or at 57 (intermediate state); there is no direct reference to it in the Catechism.

Christian Science:

"The sin and error which possess us at the instance of death do not cease at that moment, but endure until the death of these errors. . . . Universal salvation rests on progression and probation, and is unattainable without them. Heaven is not a locality, but a divine state of Mind in which all the manifestations of Mind are harmonious and immortal."—MRS. EDDY (45.28).

Mormonism:

"The statement that the heathen dead will have place in the first resurrection is sustained by the word of scripture, and by a consideration of the principles of true justice according to which humanity is to be judged. Man will be accounted blameless or guilty, according to his deeds as interpreted in the light of the law under which he is required to live . . . it is reasonable to believe that the plan of redemption will afford such benighted ones an opportunity of learning the laws of God; and surely, as fast as they so learn, will obedience be required on pain of the penalty."—TALMADGE (79.9).

Russellism:

"And having had such a long experience with evil, those who hate evil and love righteousness will gradually be brought back by restitution process to perfection of body and mind and heart. And this restitution process will continue for a period of a thousand years, viz., the period of the reign of Messiah, during which time every one of Adam's stock, including Adam himself, will have a fair and impartial trial for life under favorable conditions."—RUTHERFORD (90.3).

"The Lord . . . does not immediately destroy all such ["stubborn, proud, disobedient ones"] . . . but gives each one a full and fair opportunity, the Prophet showing that each one shall have at least a hundred years of trial."

"But as he strives to cleanse himself [the unclean] and be obedient to the Lord, he will be helped. There shall be nothing there to hinder him, because Satan's influence will be restrained (Rev. 20:1-4). The way shall be so plain and clear that any and all may see it."—RUTHERFORD (93.3).

38. **Prophet, Christ as:** A. 31, " . . . to be our chief Prophet and Teacher; who has fully revealed to us the secret counsel and will of God concerning our redemption."

Theosophy:

"Emphatically we say of Him that He is the Master to whom the Christian soul should turn. But we also say that there are other Divine Teachers in other faiths, and that

they ocupy to the millions of souls who worship them the same position of Divine-human Teachers as the great Master Jesus holds in the Christian Church."—BESANT (37.1).

Modernism:

"That was the message of Jesus—that God is supremely better than anybody had ever dared to believe. Not a petulant Creator, who had lost control of his creation and, in wrath, was determined to destroy it all. Not a stern Judge dispensing impersonal justice. Not a vain King who must be flattered and bribed into concession of mercy. Not a rigid accountant, checking up the sins against the penances and striking a cold hard balance. Not any of these . . . nothing like these . . . but a great Companion, a wonderful Friend, a kindly indulgent, joy-loving Father . . . "—BRUCE BARTON (121.2).

"It cannot be too strongly insisted upon that predictive prophecy has always been immediately connected with a non-moral theory of inspiration."—PROF. KEMPER FULLERTON, of Oberlin (101.12).

39. **Providence:** Q. 27, "What dost thou mean by the providence of God? A. The almighty and everywhere present power of God; whereby, as it were by His hand, He upholds and governs heaven, earth, and all creatures . . . "

Theosophy:

"Man, an immortal soul, is the moulder and master of his own destiny, because he has started and will start all the forces which mould the circumstances in which he lives. . . No one is to blame except ourselves for our birth conditions, our character, our opportunities, our abilities, for all these things are due to the working out of forces we have set going either in this life or in former lives. . . From the seed of good and bad actions spring the harvests of pleasant and unpleasant physical circumstances; . . . from the seeds of good and evil thoughts and desires spring the harvests of good and bad character."—COOPER (24.9).

"On the astral plane are entities who have never been on the physical earth, yet are controlling the machinery. They are called 'elemental spirits' or 'elementals'; they are 'countless as the sands of the seashore' and vary greatly in efficiency, in degrees of growth, in individuality. 'The elementals are the agencies through whose intermediation much of the work of Nature on the physical plane is carried out. In some of their aspects they may be thought of as forces, operative, with scarcely any individual initiative, modifying (rather than giving rise to) the growth of plants and the activities of the inorganic world. In the higher departments of their work they participate in the guidance of even human affairs. . . "—SINNETT (27.4).

Freemasonry:

"It is now more tolerant, and Deism presents no disqualification for initiation. An Atheist would be rejected, but none would be refused admission on religious grounds who subscribed to the dogmas of a belief in God and a resurrection to eternal life."—MACKEY (54.3).

40. Regeneration: A. 88, " . . . the quickening of the new man."

Christian Science:

"There can be but one creator, who has created all. Whatever seems to be a new creation, is but the discovery of some distant idea of Truth."—MRS. EDDY (45.29).

Freemasonry:

"The Lodge is, then, at the time of the reception of an Entered Apprentice, symbol of the world, and the initiation is a type of the new life upon which the candidate is about to enter. There he stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness, and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors, seeking the new birth, and asking a withdrawal of the vail which conceals divine truth from his uninitiated sight . . . The ceremonial preparations surround him . . . to indicate

to him that some great change is about to take place in his moral and intellectual condition. . . . There is to be, not simply a change for the future, but also an extinction of the past; for initiation is, as it were, a death to the world and a resurrection to a new life. . . . Now this new birth should be accompanied with some ceremony."—MACKEY (57.1).

Modernism:

"Yet another thing the historic Jesus has done: he has made men believe in the possibility of moral reclamation and renewal. He was the great specialist in the conservation of the waste products of humanity—its prodigals and outcasts. . . . "—FOSDICK (117.8).

"Modern interpretation inclines to return to the symbolical use of the conception of Regeneration. Our ethical realities deal with transformed characters. Regeneration expresses thus a radical, vital, ethical change, rather than an absolutely new metaphysical beginning. Regeneration is a vital step in the natural development of the spiritual life, a radical adjustment to the moral processes of life. More commonly a series of ethical renewals is taught. Psychologically, this does not express a miraculous 'new birth,' but new stages of contact with spiritual power."—HERBERT A. YOUTZ (118.4).

41. Resurrection, of Christ: Q. 45, "What doth the resurrection of Christ profit us?"

Spiritism:

"Christ arose in spirit. It was the spirit that appeared to the disciples so constantly after the crucifixion. It was a spirit that ascended into heaven, and it is a glorious spirit that appears and has appeared during the long centuries to thousands of wearied Christians on earth."—COLVILLE (15.4).*

* It deserves attention that these are the words of a modernist preacher (F. Phillips) which the spiritist Mr. Colville quotes "without addition of our own to make their salutary influence felt upon every attentive reader's mind." That also other modernists are in perfect agreement with the spiritist idea of Christ's appearances as materializations, see "Princeton Theol. Review," July, 1922, p. 487.

Christian Science:

"Our Master fully and finally demonstrated divine Science in his victory over death and the grave. . . . The persecutors had failed to hide immortal Truth and Love in a sepulchre."—MRS. EDDY (45.30).

Russellism:

"He was put to death *a man,* but was raised from the dead a *spirit being* of the highest order of the divine nature. . . . For our Lord Jesus to have been raised a man would have implied two evils: (1) It would have implied the taking back of our ransom, which would have left us as much under sentence of death as before. (2) It would have implied to him an everlasting loss of the higher nature which he had left in order to become a man, and to be our Redeemer. . . . The *man* Jesus is dead, forever dead."—RUSSELL (88.16).

"Our Lord's human body was, however, supernaturally removed from the tomb; because had it remained there it would have been an insurmountable obstacle to the faith of the disciples, who were not yet instructed in spiritual things—for 'the spirit was not yet given' (John 7:39). We know nothing of what became of it, except that it did not decay or corrupt (Acts 2:27, 31). Whether it was dissolved into gases or whether it is still preserved somewhere as the grand memorial of God's love, of Christ's obedience, and of our redemption, no one knows."—RUSSELL (88.22).

"The human body of flesh and bones, etc., and its clothing, which *appeared* suddenly while the doors were shut, did not go out of the door, but simply *disappeared* or dissolved into the same elements from which he had created them a few moments before."—RUSSELL (88.20).

"We have no more reason to suppose that our Lord's spirit body since his resurrection is a human body than we have for supposing that his spirit body prior to his first advent was human, or that other spirit beings have human bodies; for a spirit hath not flesh and bones; and, says the Apostle Peter, our Lord was 'put to death in the flesh but made alive in spirit'."—RUSSELL (88.21).

Modernism: (See also Part I.)

"The big question is not, did Jesus rise bodily from the grave. It is this: How should individuals and nations conduct themselves in view of what Jesus was and did."—A. W. WISHART, D.D. in an Easter "Sermon" of two pages print.

42. **Resurrection of the Body:** A. 57, " . . . that this my body, being raised by the power of Christ, shall be reunited with my soul, and made like unto the glorious body of Christ."

Spiritism:

"Terribly depressing doctrines, about repose in graves and fleshly resurrection at some long distant day. . . . They inflict that mediæval absurdity on the laity, at Baptism and Confirmation and when they are sick."—SIR OLIVER LODGE (19.5).

Theosophy:

"The fact is, that the scientific doctrine of the evolution of forms demands for its completion—unless we be materialists—the ancient and universal doctrine of the evolution of a continuing soul side by side with the evolving forms. Then you have a complete whole, then you see the beauty of the Divine plan, which on one side evolves the bodies, and on the other unfolds the Spirits that ensoul the forms; and the double line of evolution, the immortal Spirit unfolding, and the physical form improving, gives you a scientific and complete picture in which your intellect can rest with utmost satisfaction."—BESANT (37.4).

Christian Science:

"Jesus restored Lazarus by the understanding that Lazarus had never died, not by an admission that his body had died and then lived again. . . . When you can waken yourself or others out of the belief that all must die, you can

then exercise Jesus' spiritual power to reproduce the presence of those who have thought they died,—but not otherwise."—MRS. EDDY (45.31).

Russellism:

"When will the awakening of the dead begin? The Scriptures do not disclose the day, but indicate that it will not be a great while after the living have had an opportunity to be reconstructed. It is reasonable to conclude that the Lord will straighten out those who are on earth before bringing back more with whom to be dealt."—RUTHERFORD (99.6).

Modernism:

"In the Bible immortality is associated with the resurrection of the body; among us immortality is conceived as escape from the body."—FOSDICK (117.9).

"I believe in the persistence of personality through death, but I do not believe in the resurrection of the flesh."—FOSDICK (117.6).

43. **Return of Christ:** A. 52, " . . . in all my sorrows and persecutions, with uplifted head I look for the very same person, who before offered Himself, for my sake, to the tribunal of God, . . . to come . . . from heaven."

Spiritism:

"I, Jesus, appeared in spirit in 1861, and do say and declare unto the world that the new era or dispensation has commenced, called the coming of Christ. It commenced about the year 1847, and as represented and spoken of by the prophet Daniel and others, by my coming as a cloud in the heavens, with tens of thousands of angels, to overshadow the earth with my glory." (11.19).

"This is the second coming—a coming in power and glory—a coming of ministering angels and spirits—a coming to morally and spiritually enlighten all conscious in-

telligences. It is the overshadowing return of the living Christ. There will be no such personal return as theologians have taught. This will be, and is, the spiritual return to his people, by the voice of his messengers speaking to those whose ears are open; even as he said. . . . "—STAINTON MOSES (Imperator) (15.5).

Russellism:

"The Bible chronology herein presented shows that the six great thousand-year Days beginning with Adam are ended, and that the great Seventh Day, the thousand years of Christ's reign, began in 1873. The events of these forty-three years, which this volume claims as the beginning of the Millennium, we still find fully corroborating Bible prophecies, as herein set forth."—RUSSELL (88.23).

"All these things further testify that the world reached its end and began to pass away in 1914; and that there, in the time of the Lord's presence, the birth of the Nation occurred. . . . The new government is now born. Jesus Christ, the King, now stands up and assumes his power and authority and begins his reign, even while the enemy still exercises power; but the enemy's right to that power has expired, his world having ended."—RUTHERFORD (99.4).

"Seeing, then, that Jesus Christ is a glorious spirit being with a divine organism, and that as the wind cannot be seen, but comes and goes, so a spirit can thus come and go without being discerned by human eyes, could not our Lord be present and yet not observable by any natural eyes? That is exactly according to the facts. . . . The coming kingdom of the Lord is the new heavenly kingdom. This new ruling power, the Messiah, is invisible, and will be invisible to human eyes, but will establish in the earth visible agencies and representatives, namely, a new social and political order of things. We should not, therefore, expect the Lord's second coming to be in a body visible to human eyes. . . . "—RUTHERFORD (93.11).

Modernism:

"I do not believe in the physical return of Jesus."—FOSDICK (117.10).

44. **Sacraments:** A. 66, "The sacraments are holy, visible signs and seals apppointed of God for this end, that by the use thereof, He may the more fully declare and seal to us the promise of the gospel, namely, . . . "

Theosophy:

"These three things are always present in a sacrament, some material object which is the immediate channel, certain sounds or words which make a change in the subtle material mingled with the denser material of that object, and a gesture called often the 'sign of power,' as the words are called 'words of power.' Now the gesture must be one through which magnetism can be thrown on to the object which is affected by the words."—BESANT (25.11).

45. **Sanctification:** A. 115, " . . . that we constantly endeavor, and pray to God for the grace of the Holy Spirit, that we may become more and more conformable to the image of God, until we arrive at the perfection proposed to us in a life to come."

A. 127, " . . . do thou therefore preserve and strengthen us by the power of Thy Holy Spirit, that we may not be overcome in this spiritual warfare; but constantly and strenuously may resist our foes, until at last we obtain a complete victory."

Mormonism:

"But there is a possibility that man may fall from grace and depart from the living God."—JOSEPH SMITH (72.8).

46. **Seventh Commandment:** Q. 108, "What doth the seventh command teach us? A. That all uncleanliness is accursed of God, and that, therefore, we must with all our hearts, detest the same, and live chastely and temperately, whether in holy wedlock, or in a single life."

Spiritism:

"Resolved: (1) That Sunday Schools should be discontinued; (2) That all Christian ordinances and worship

should be abandoned; (3) That sexual tyranny should be denounced; (4) That abstinence from animal food should be affirmed."—Spiritist Conference held in Providence, Rhode Island (1920?) (21.7).

"I will exercise that dearest of all rights . . . the right of maternity—in the way which to me seemeth right: and no man, nor set of men, no church, no State, shall withhold me from the realization of that purest of all inspirations inherent in every true woman, the right to re-beget myself when, and by whom, and under such circumstances as to me seem fit and best."—J. M. SPEAR, a medium (11.20).

Christian Science:

"Until time matures, human growth, marriages, and progeny will continue unprohibited in Christian Science."—MRS. EDDY (42.10).

"Until the spiritual creation is discerned and the union of male and female apprehended in its soul sense, this rite should continue."—*Science and Health*, Ed. 1881, p. 152.

"Until it is learned that generation rests on no sexual basis, let marriage continue."—*Ibid.*, ed. 1899, p. 274 (41.6).

"Until it is learned that God is the Father of all, marriage will continue."—*Ibid.*, ed. 1910 (45.32).

Mormonism:

"In the case of a man marrying a wife in the everlasting covenant who dies while he continues in the flesh and marries another by the same divine law, each wife will come forth in her order and enter with him into his glory. Is there any reason why this should not be so? Is not each of these wives entitled to her position in eternity, by virtue of the sealing power which made her part of the man? Why should one enter into the exaltation of the celestial world and the other be relegated to singleness and servitude? They all become one in the patriarchal order of family government. And if this be the case in heaven, why should not similar conditions as far as possible exist on earth? Is earth holier than heaven? If there

were no law of the land against it and a man received from the Lord more wives than one under the sealing ordinances, where would be the moral wrong? . . . Herein is our Eternal Father glorified and His dominions extended." —PENROSE (85.3).

"Jesus Christ was a polygamist; Mary and Martha, the sisters of Lazarus, were his plural wives, and Mary Magdalene was another. Also, the bridal feast of Cana of Galilee, where Jesus turned the water into wine, was on the occasion of one of his own marriages."—BRIGHAM YOUNG (65.3).

"We say it was Jesus Christ who was married [at Cana, to Martha and Mary], whereby he could see his own seed before he was crucified. The reference is to Isaiah 53:10." —APOSTLE ORSON PRATT (64.16).

47. **Substitution:** A. 37, " . . . that so by His passion, as the only propitiatory sacrifice, He might redeem our body and soul . . . "

Modernism:

"Guilt and merit are personal. They cannot be transferred from one person to another. We tamper with moral truths when we shuffle them about."—RAUSCHENBUSCH (101.13).

"Paul's idea of law, of penalty, of expiation, offends the modern sense of justice and contradicts our ethical values at every point of contact. Without caricature it may be compared to ideas that prevail in certain police circles today. A sensational crime is committed; the public is greatly aroused and demands detection and punishment of the criminal. This the police are unable to accomplish, but obviously something must be done to silence public clamor; so they 'frame up' a case against someone who can plausibly be made the scapegoat. He is convicted by perjury, the public is silenced, the majesty of the law has been vindicated, justice is satisfied. But we are no longer content with that brand of 'justice.' We insist that the guilt of the guilty cannot be expiated, justice cannot be satisfied by the punishment of the innocent. Yet our theology continues to teach that the Almighty could find no

better expedient to save men than 'to frame up' a case against His own Son and put to death the innocent for the guilty. And that which fills us with horror when done by man to man, we praise and glorify when done by God to God."—VEDDER (101.14).

48. **Sufferings of Christ:** Q. 37, "What dost thou understand by the word, 'He suffered'? A. That He, all the time He lived on earth, but especially at the end of His life, sustained in body and soul, the wrath of God . . . "

Christian Science:

"The spiritual idea of God, as presented by Jesus, was scourged in person, and its Principle was rejected. . . . Whosoever lives most the life of Jesus in this age and declares best the power of Christian Science, will drink of his Master's cup. Resistance to Truth will haunt his steps."—MRS. EDDY (45.33).

Modernism:

"Thomas Paine remarked truly that no religion can be really divine which has in it any doctrine that offends the sensibilities of a little child. Is there any reader of this page whose childish sensibilities were not shocked when the traditional explanation of the death of Jesus was first poured into his ears? Would any human father, loving his children, have sentenced all to death, and been persuaded to commute the sentence only by the suffering of his best beloved?"—BRUCE BARTON (121.3).

49. **Virgin Birth:** A. 35, " . . . God's eternal Son, who is, and continueth true and eternal God, took upon Him the very nature of man, of the flesh and blood of the Virgin Mary, by the operation of the Holy Ghost; that He might also be the true seed of David, like unto His brethren in all things, sin excepted."

Spiritism:

"The miraculous conception of Christ is merely a fabulous tale."—*Spiritual Telegraph*, No. 37 (11.8).

Christian Science:

"The Virgin-mother conceived this idea of God, and gave to her ideal the name of Jesus."

"Jesus was the offspring of Mary's self-conscious communion with God."

"Mary's conception of him was spiritual, for only purity could reflect Truth and Love."—MRS. EDDY (45.34).

Mormonism:

"When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was NOT begotten by the Holy Ghost. And who was the Father? He was the first of the human family. . . . Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven."—BRIGHAM YOUNG (84.2).

Unitarianism:

"Among the dogmas held by the Church has been that of the Virgin Birth of Jesus. This has come to be regarded as sacred. Now everyone who has studied and thought knows that there is not the faintest evidence of a fact on which this dogma was built. We know now how it began. It is due to the mistranslation of the Hebrew word, 'Alma,' which means only, a young woman. This word appeared in the Greek translation as 'Parthenos,' virgin. The writer of Matthew, having only the Greek version before him, repeated the mistranslation. Every scholar knows this, but most have been discreet in proclaiming it. . . . I dislike the dogma because it casts a slur on pure womanhood, on your mother and mine. Our birth was as divine as that of Jesus, and the love of our Fathers and Mothers as pure as the love of Mary."—F. S. C. WICKS, D.D. (104.2).

Modernism:

"The virgin birth is not to be accepted as an historical fact. To believe in virgin birth as an explanation of great personality is one of the familiar ways in which the ancient world was accustomed to account for unusual superiority. Especially is this true of the founders of great religions."
—FOSDICK (101.15).

"Salvation has come nigh us because we have found God, in Jesus, identified with us. We are to become saviors —which is the fulness of stature set before us in Christ— by becoming identified ourselves with the lives of others. This is the gospel of the incarnation."—PAUL HUTCHINSON, in Christmas sermon, "Incarnation" (78.10).

"Only when it is recognized that humanity is divinity in germ and that divinity is humanity raised to the *nth* power, does a solution become possible. We may disagree with the Creeds of Nicæa and Chalcedon in their methods of explaining the unity of divine and human, but we fully agree with what they were endeavoring to assert—the likeness of Christ to humanity and at one and the same time his difference from it.

"The Virgin Birth is, therefore, in no way connected with the divinity of Jesus unless we regard that divinity as material. We may accept it or may reject it for a more spiritual idea of divinity, and in either case hold fast to the essential underlying truth of the differences, the uniqueness, the majesty, the lordship of Christ, the eternal Son of God. We do not indeed venture to such a length as to say that Christ is God, for this would involve the inconceivable assertion that God Almighty was once born and died."—DOCTOR PALMER, of Harvard University (124.1).

50. Worship: Q. 96, "What doth God require in the second command? A. That we in no wise . . . worship Him in any other way than He has commanded in His word."

Freemasonry:

"Freemasonry is a worship; but one in which all civilized men can unite; for it does not undertake to explain or dogmatically to settle those great mysteries that are above the feeble comprehension of our human intellect. It trusts in God and *Hopes;* it *believes* like a child, and is humble. It draws no sword to compel others to accept its beliefs, or to be happy with its hopes. And it waits with patience to understand the mysteries of nature and nature's God hereafter." (55.1).

"The religion, then, of Masonry is pure theism, on which its different members engraft their own peculiar opinions; but they are not permitted to introduce them into the lodge, or to connect their truth or falsehood with the truth of Masonry."—MACKEY (56.3).

51. **Wrath of God:** A. 37, " . . . the wrath of God against the sins of all mankind."

Christian Science:

"Whosoever believeth that wrath is righteous or that divinity is appeased by human suffering, does not understand God."—MRS. EDDY (45.35).

Modernism:

"Anger is a primitive emotion of resentment associated with the instinct of self-preservation. In the history of religions, anger is frequently attributed to God. Primitive peoples think of their gods as subject to anger and revenge in naïve anthropomorphic fashion. The O. T. writers freely referred to the anger of Yahweh against those who opposed his will. The N. T. writers spoke of the wrath of God coming on those who reject Christ. Christian theology has regularly taught that God experiences anger against sin, but that His anger is not inconsistent with His love." (118.5).

"To a modern mind such acts of caprice are unthinkable in connection with God. . . . But the writers of J and E [documents] did not hesitate to endow Jahveh with their own passionate natures."—WILLIAM F. BADE (133.3).

REFERENCES

REFERENCES

(1) References had to be rather numerous since in discussion with adherents of the various isms much depends upon proving one's statements.

(2) Whenever the writer did not have access to the original sources, he has as much as possible quoted only from books that gave title and page of the original reference.

(3) The * behind a title indicates the source as a brochure. Such pamphlets are generally easily obtained from the various Bible Houses (New York, Loizeaux; Chicago, Moody; Cleveland, and Los Angeles).

(1) *The Plan of Salvation,* by BENJAMIN B. WARFIELD, Phila.; Presb. Bd. of Pub.; 1915.
  (1.1) p. 37.
  (1.2) p. 16.
  (1.3) Chap. IV.

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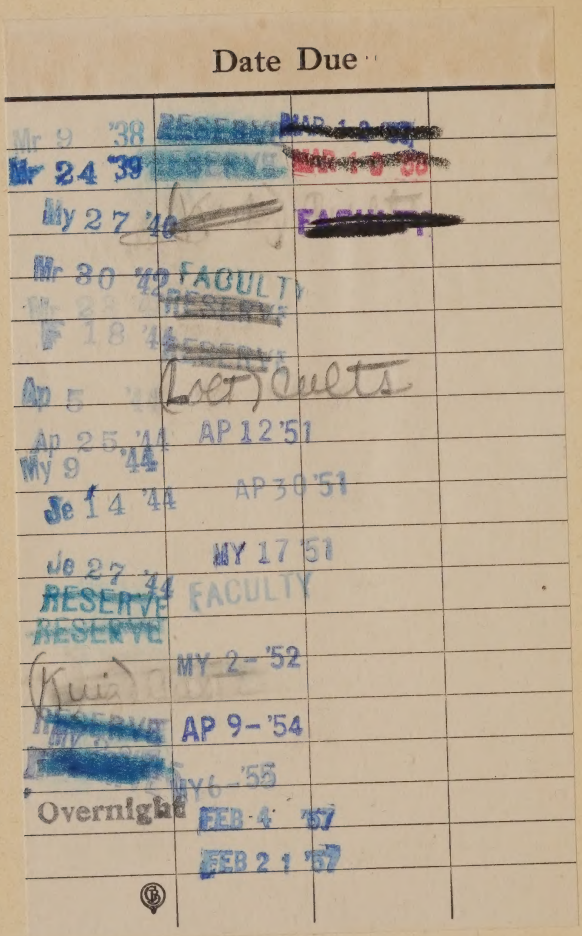
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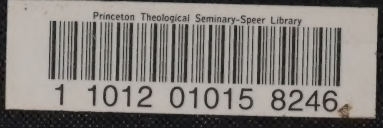
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